

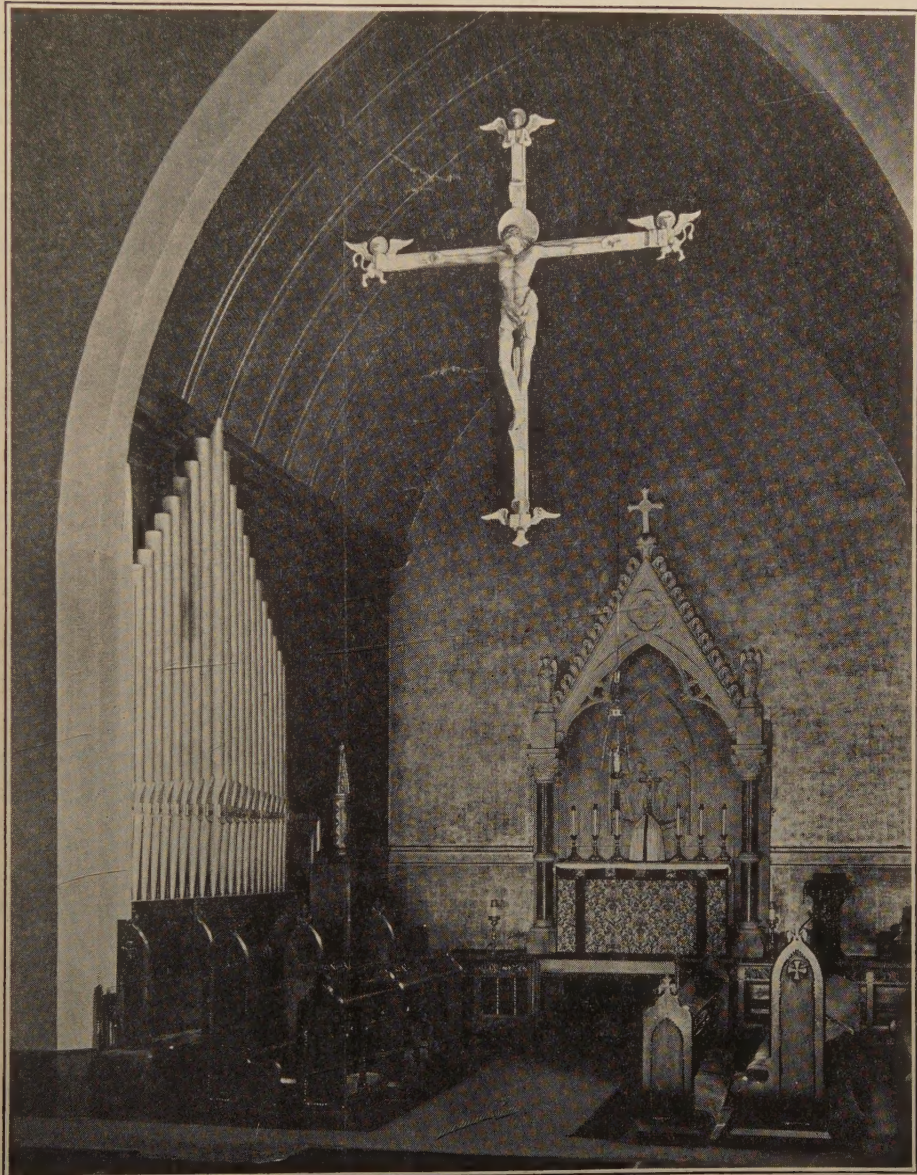
Lent Book Number

February 19, 1941

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The Living Church



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HANGING ROOD: *A crucifix in polychromed carved wood is suspended from the arch of the choir at the Church of the Resurrection in New York, a recent gift of the parishioners to commemorate the fifth anniversary of the rectorship of the Rev. Gordon Wadhams. The modest little stone church in which it hangs is distinguished for the simplicity of its parish life, but renowned as the setting for ceremonial of great beauty and dignity.*

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The
Living Church

744 North Fourth Street

Milwaukee, Wisconsin



The Living Church

NATIONAL

EPISCOPATE

Rev. O. L. Loring Elected Bishop of Maine on First Ballot

On the first ballot at a special diocesan convention held in Portland, Me., on February 5th, the Rev. Oliver L. Loring, 37, rector of Grace Church, New Bedford, Mass., was declared to be the choice for the next Bishop of Maine, and the election was immediately made unanimous. Other candidates receiving votes were the Rev. Arthur Lichtenberger of Brookline, Mass., the Rev. William E. Patterson of Bar Harbor, Me., the Rev. Ralph H. Hayden of Pittsfield, Mass., and the Rev. Tom G. Akeley of Gardiner, Me.

Mr. Loring, who is the youngest priest elected to the episcopate in this country in many years, was officially notified of his election on February 10th, by a delegation consisting of the Very Rev. Howard D. Perkins, the Rev. Gordon C. Gillett, the Rev. Charles M. Tubbs, Robert Hallowell Gardiner, and President Kenneth C. M. Sills of Bowdoin College.

ADJOURNMENT FOR FUNERAL

The convention began with corporate communion at 7:30 A.M. in the Cathedral Church of St. Luke, followed by organization at 9 o'clock in the cathedral parish hall, with the Rev. William E. Patterson

chosen as moderator and the Rev. Arthur T. Stray as secretary. The convention voted to go into a committee of the whole with Justice Sidney St. F. Thaxter of Portland as its moderator. Adjournment was taken at 12 noon for the burial rites of the former bishop, the Rt. Rev. Dr. Benjamin Brewster; and the delegates reassembled at 3:30. Upon the recommendation of the committee of the whole, the convention reconvened for balloting.

The only ballot necessary showed that of a total of 42 clerical and 86 lay votes cast, Mr. Loring had received 27 clerical and 61 lay votes. Mr. Lichtenberger received six clerical and 18 lay votes; Mr. Patterson, seven and six; Mr. Hayden and Mr. Akeley, one clerical vote each. One layman's ballot was defective.

Mr. Loring was born in Newtonville, Mass., the son of the late Rev. Richard T. and Mary Amory Leland Loring. He was educated in the schools of Newton and was graduated in 1926 from Harvard and in 1930 from the Episcopal Theological Seminary. He was ordained deacon by Bishop Atwood in 1930 and priest by Bishop Sherrill in 1931. From 1931 to 1933 he was curate at Grace Church, New Bedford, and the next three years he was rector of the Church of the Epiphany, Dorchester, Mass., when he was again called in 1936 by a unanimous vote to Grace Church, New Bedford, to be the rector.

In 1935, he married Elizabeth Brewster Gifford and they have two children, Elizabeth and Oliver jr. For 10 years, Mr. Loring was active in the diocese of Massachusetts, in which he was a member of the departments of youth and religious education. His brother, the Rev. Richard T. Loring jr., is rector of St. David's Church, Roland Park, Baltimore.

tude I find in every part of the Church," said Bishop Tucker. "Particularly am I pleased with the whole-hearted acceptance of and desire to carry out our Forward in Service program. It seems to me the Church is ready to go forward; bishops, clergy and lay people alike have indicated it, and I believe the Forward in Service program will be undertaken in most of the parishes throughout the Church."

Bishop Tucker was particularly pleased to learn of the response to the appeal for aid to Church of England missions suffering as a result of the war. More than \$200,000 of the promised \$300,000 have been underwritten or contributed. Approximately \$75,000 has been paid already. "From the start," said the Presiding Bishop, "I have felt the Church would respond to the war crisis which the English Church faces."

Bishop Tucker said he was impressed on his recent visitation with a desire on the part of the Church to be prepared for conditions at the close of the European war. The Forward in Service Program, he said, is the most certain preparation for the difficult task which will face the world at the conclusion of hostilities. On the whole, Bishop Tucker was most optimistic as to the Church's outlook.

Typical of the interest shown by Churchmen in the Forward Movement was the response of the diocese of Ohio, where the annual convention heard the details of

The Living Church

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A Record of the News, the Work, and the Thought of the Episcopal Church

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FORWARD MOVEMENT

Bishop Tucker "Much Heartened" By Pledges of Coöperation

Forward looking, forward thinking, and forward going: that is the state of the Church at the present time in the opinion of the Presiding Bishop, who recently completed an extended tour which took him to the Pacific Coast, south to the Mexican border, and through the Middle West.

"I am very much heartened by the atti-

Principal Contents

ARTICLES	6 & 12
BOOK LIST ..	11
BOOKS	13
CHANGES ..	22
DEATHS ...	21
PARISH LIFE	23
DIOCESAN ..	17
EDITORIAL ..	8
FOREIGN ...	10
NATIONAL ..	3

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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the plan from the Presiding Bishop himself. The delegates advocated an intensive survey of the diocese and the training of selected persons for parish visitation. Literature put out by the National Headquarters will be supplemented by that of the diocese. "Mobilization plans" were formulated at the clergy conference which preceded the convention, a conference under the leadership of the Rev. Dr. Arthur Sherman, the Rev. Dr. John Stalker, and the Rev. Benedict Williams.

WEST MISSOURI

At the dinner which opened the annual convention of his diocese on February 4th, Bishop Spencer of West Missouri stated that the next 1,000 years will not see the birth of a greater movement than the 10-year plan of the Church.

"I have no misgivings about this corner of the Kingdom of God," Bishop Spencer declared in his address. "We must believe that the Holy Spirit speaks through the Presiding Bishop as God talked through His servants of old. He is saying in different phrases what the disciples said.

"He is saying that the four decades of the 20th century already passed will be recorded as dark ages. In 10 years we will reach the midway mark; what we do in those years may light up the remainder of the century. A vastly greater thing than the Church is at stake in the plan. God's reign is at stake."

The next day, at the business session of the convention in Grace and Holy Trinity Cathedral, a resolution was adopted endorsing the plan. In connection with the resolution, a letter from H. R. Schroeder of St. Mary's parish, Kansas City, Mo., was read to the convention. Mr. Schroeder suggested, among other concrete objectives of the 10-year plan in West Missouri, joint parish voluntary action to establish at least one new parish in the southeast part of Kansas City, with all parishes in Kansas City raising money for the purchase of a lot for the proposed new church. The letter was received with enthusiasm.

February 5th and 6th, a diocesan clergy conference was held in Topeka, under the leadership of Bishop Carpenter of Alabama. The committee, among other things, approved the spirit of a motion outlining a minimum rule of life, emphasized the importance of keeping accurate parish records, and urged the setting up in each congregation of a Forward Movement program adapted to the parish's particular needs.

Bishop Mann of Pittsburgh held a conference with the clergy of the diocese on February 6th. Ninety per cent of the clergy of the diocese were present, and the attendance would have been 100% except for the flu epidemic. The clergy unanimously voted to enter into the Presiding Bishop's plan.

All of the students at the Bishop Payne Divinity School were present at the diocesan clergy conference held in Southern Virginia on January 23d on behalf of the Forward Movement. The program has similarly caught the imagination of 25 students and faculty members at State Teachers' College, Edinboro, Pa. Under the leadership of the Rev. Robert H. Stetler, they have organized a Canterbury Club

National Council

An assistant secretary for the Department of Domestic Missions was appointed during the February meeting of the National Council to be responsible especially for the Church's work in the rural field. The National Council's choice was a man who has been active in mission work in his diocese, the Rev. Clifford L. Samuelson, rector of St. Paul's Church, Bellingham, Wash., and chairman of religious education in the diocese of Olympia.

Reports at the three-day meeting in New York, February 11th to 13th, showed that the British Mission Fund is growing steadily; Dr. Lewis B. Franklin, treasurer, expressed the belief that the fund would exceed its goal of \$300,000. Dr. Franklin also reported a balanced budget for the year 1940. *[A more detailed account of the meeting will appear in the next issue of THE LIVING CHURCH.]*

for study, recreation, and worship. This is the first attempt at any organized work of the Church in Edinboro.

FINANCE

A New Overpayment Record

"When history records the year of 1940, the Church will have its part in the story," said Dr. Lewis B. Franklin, treasurer of the National Council in making his final report for 1940.

"Our own communion under the leadership of our Presiding Bishop has and is making a valuable contribution in this time of God's Opportunity. . . . One of our contributions is the maintenance of a world-wide missionary program. The main source of support of the missionary program is the gifts of loyal churchmen paid through diocesan expectations."

Dr. Franklin said that he was happy therefore to report that for 1940 all but four of the 98 dioceses which gave a definite pledge of expectation, had met their pledges in full, and that overpayments had, in fact, given a new payment record of 100.58%. In addition to payments on regular expectations, \$24,094.51 had been paid to cover a threatened missionary shortage.

Expectations for the entire year of 1940 had been set at \$1,493,841. Of this amount, \$1,424,931.93 was actually paid. Payments approximately equalled expectations, however, if New York's objective and payments are omitted from the calculation. New York usually sets its goal at a maximum figure.

Church Life Corporation Grows

William Fellowes Morgan, retiring president of the Church Life Insurance Corporation, reported at the annual meeting of the board of directors that the corporation's ordinary life insurance in force amounted to \$26,355,000. This represents an increase over the previous year of \$1,984,000. An-

nuity contracts now in force call for the payment to clergymen and layworkers, either upon an immediate or deferred basis, of more than \$450,000 annually. The corporation, a subsidiary of the Church Pension Fund, now has assets totalling \$6,250,000 as compared to \$5,750,000 at the end of 1939. The excess of assets over all liabilities amounts to more than \$1,000,000.

Bishop Davis of Western New York, who recently succeeded Mr. Morgan as president of the Church Pension Fund, was also elected president of the corporation to succeed Mr. Morgan. Frank L. Polk and Bishop Washburn of Newark were elected vice-presidents. J. P. Morgan continues as treasurer and Bradford B. Locke as executive vice-president.

WORLD COUNCIL

Archbishop of York May Attend American Church Conference

Leading Churchmen from North and South America will gather in Toronto, Canada, June 3d to 5th to discuss the Churches' responsibility in formulating a new post-war world order, as well as their task in the present crisis. The New York office of the World Council of Churches has announced that there is a strong possibility that the Archbishop of York will also attend the gathering.

The Archbishop of York is the chairman of the provisional committee of the World Council of Churches. He was one of the leaders at the recent Malvern Conference of British Churchmen which drew up a comprehensive blueprint for a new order of English post-war life [L. M. of February; L. C. of February 12th].

Described as the largest general international Church conference since the beginning of the European war, the Toronto meeting will continue the work of the Oxford, Edinburgh, and Madras conferences of 1937 and 1938.

Editor's Comment:

The presence of the Archbishop of York at the Toronto meeting would be very helpful in making possible a wide measure of agreement between Christians of the two hemispheres relating to Christian peace aims—a problem that must be courageously faced if the present war is to be followed by something better than the pseudo-peace of Versailles.

ARMED FORCES

Special Service Book for Soldiers and Sailors

A new special service book called the Prayer Book for Soldiers and Sailors has been completed by the special committee appointed by the Army and Navy Chaplains' Commission. The committee consists of the Rev. Dr. James Thayer Addison, the Rev. John W. Suter jr., and Chaplain J. Burt Webster, U.S.A.

The service book will include, the Order

for the Administration of the Holy Communion, a short form of worship for other occasions, about 50 special prayers, 12 Psalms, 40 hymns, all of which are included in the Wayside Hymnal published by the Forward Movement, and about 25 selections from the Bible.

The book will shortly be published, Dr. Addison says, by the Army and Navy Chaplains' Commission, the headquarters of which are at 1 Joy street, Boston.

Chaplaincy Program Parallels World War Arrangement

The plans being developed by the Church's Commission on Army and Navy Chaplains, to meet the needs of men in the nation's armed forces, parallel in several striking ways, the work of the similar commission in the first World War, according to the Rev. Dr. Henry B. Washburn. Dr. Washburn is executive secretary of the new commission, just as he was executive secretary of the commission serving during the World War. The Bishop of Massachusetts, then the Rt. Rev. William Lawrence, was head of the World War group, while the present Bishop of Massachusetts, Bishop Sherrill, is chairman of the reorganized commission now in service.

Financial needs of the commission, Dr. Washburn pointed out, can hardly be estimated at this time, but he recalled that on January 27, 1918, the old commission asked for a half million dollars, and received \$601,481.47. On February 9, 1919, a request was made for \$250,000, and \$177,423.16 was received, the receipts being interrupted by the armistice.

SUPPLYING CHAPLAINS' NEEDS

As in the World War, the present commission hopes to be able to supply those needs of chaplains which are not cared for by the Army or Navy. These included in 1918 and 1919, service books, typewriters, transportation, portable altars with vessels and linens, some pension premium payments, and help for parishes unable to carry the load of a rector in the service, and a locum tenens filling his place during the training period.

Dr. Washburn pointed out that in the World War, the Church had 187 commissioned Army chaplains, 25 commissioned Navy chaplains, 57 Red Cross chaplains, 152 civilian army chaplains, 20 civilian navy chaplains. He said that 189 portable altars were supplied, with 87 Communion sets, 180 typewriters, 170,331 Service Books, 38 automobiles, 13 motorcycles, and vestments for 79 chaplains.

Expenditures during the last World War totaled \$797,364, according to the final report of the War Commission, September 25, 1919. Dr. Washburn also called attention to the speed with which the commission worked in that time of emergency. He quoted a statement by Bishop Lawrence saying, "Upon opening of the Officers' Training Camps, it was found that the 40,000 young men in those camps were practically without a single chaplain. Within three weeks a clergyman of our Church was in or near every camp as a civilian

chaplain, ministering to the men and celebrating the Holy Communion every Sunday morning in a YMCA hut or other central camp building."

CMH

Coöperating With Agencies in Training Camp Communities

Included in the social service program of the Church Mission of Help is a plan to coöperate with service agencies in training camp communities to improve the social and spiritual life of young men in training.

An entire afternoon of the annual meeting and biennial conference in New York,



MRS. T. W. CASE: Reelected to head CMH.

February 3d to 5th, was devoted to a panel discussion on the effects of defense plans on social work and the Church. The discussion was led by Walter W. Pettit, director of the New York School of Social Work.

T. A. Rymer of the Army and Navy YMCA told of difficulties in providing a normal social and recreational life: the man in uniform is not always welcomed by churches in camp communities, nor is he always accepted socially by young people, especially young women, in towns near training camps.

The Very Rev. Frederic M. Adams, dean of Trinity Cathedral, Trenton, N. J., told of the work of his parish among men in training at Camp Dix. He warned the group that Church organizations are not always welcomed in selective service camps and that attendance of trainees at regular Church services is negligible, as camp chaplains give the men that form of ministry. Entertainments and recreational features, he said, meet with approval and success.

SOCIETIES COÖPERATE

The Girls' Friendly Society, Miss Frances Arnold said, is also working out a program of coöperation, planning recreation in the camps. The YWCA is planning along similar lines, Miss Edith M. Gates of the National Board said.

In another field of service, the Rev. Dr. Alden Drew Kelley declared that a serious situation exists in colleges and universities,

which he encounters as head of the Division of College Work of the National Council. The college man, Fr. Kelley said, is becoming pessimistic, hopeless. He is insecure as to the future. There is the necessity in many cases of postponement of study for military training; of postponement of marriage. Further, said Fr. Kelley, enrolment in graduate schools is decreasing, and ROTC men are leaving colleges in large numbers.

OUTLOOK FOR YOUTH

A luncheon meeting heard Dr. Reinhold Schairer of the Institute of Education, University of London, discuss the future of youth. Said Dr. Schairer: "Youth is not the only trouble in the world, or rather, all the world's troubles are not due to youth. Some say that if social conditions could be improved everywhere for young people, all would be well, but this idea rests upon a belief that only material conditions are important. Discipline which comes through enduring hardship is needed to develop the human soul. This does not mean we must deliberately create hardship but that we must change our attitude toward life, if we have been resting in the belief that spiritual values do not matter."

"The trouble with the Italians now," Dr. Schairer said, "is that they are finding out that all Mussolini's intense youth propaganda, with its glittering promises, was false. Soon you will see the same thing happening in Germany."

The Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations of the National Council, led a discussion on Church institutions, telling of the close coöperation between his department and CMH in surveys and recommendations for improvements in various homes for children, maternity homes, homes for the aged, and orphanages.

COMMEMORATION SERVICE

During the meeting Miss Agnes Penrose was presented with a silver brooch in recognition of her 25 years of service to CMH, and a celebration of the Holy Communion was held at the Church of the Transfiguration in commemoration of the life and work of the late Mrs. John M. Glenn, one of the founders, and for many years a leader in CMH activities.

Led by Miss Genrose Gehri of the diocese of Chicago, the meeting discussed problems related to unmarried parenthood.

Other sessions were devoted to a study of publicity methods available for use by CMH, training and recruiting CMH workers, and religion and case work. The meetings were held at the Church Missions House, the Russell Sage Foundation, and the George Washington Hotel, New York.

ELECTIONS

The Church Mission of Help reelected all its present officers: Mrs. Theodore W. Case, president; the Rev. Dr. Don Frank Fenn, Mrs. Kendall Emerson, and Mrs. Bradford Locke, vice-presidents; Lewis R. Conklin, treasurer.

New members on the board of directors include Dr. Grace Lindley, Mrs. Mabel Benson, Miss Agnes Penrose, Mrs. W. H. Maxwell, and Mrs. Albert Meisel.

An American Catholic

By the Rt. Rev. Charles Fiske, D.D.

Retired Bishop of Central New York

EDITOR'S QUEST: A MEMOIR OF FREDERIC COOK MOREHOUSE. By Bertrand Stevens, Bishop of Los Angeles. Morehouse-Gorham. \$2.50.

TWO anecdotes in this story of the life of Frederic Cook Morehouse paint a picture which tells more of his character and of the way in which it found expression in his life than could many more words.

One is the story of a trip to Europe. He had spent the night in a quiet hotel, but the quiet did not last long. His luggage had gone to the wrong boat! He had to scurry about to purchase other clothing to carry him in pursuit of his lost wardrobe. Most men would, at the least, have been a little distracted; some would have been a little wrathful, not to speak of those whose feelings would simply have to be expressed, though the expression called for very naughty words. But the man in this case was Fred Morehouse, and he was not flustered; indeed, with many troubles of his own, he actually found time to do some kind and thoughtful things for a young fellow passenger. It so captured this young man's imagination that years afterward—now a bishop and not a young man on a business trip—he asked for the privilege of writing the biography of the older man whom he had first come to know in circumstances not conducive to presenting him at his best.

The other is the story of how Mr. Morehouse's character shone through his work and of how gradual appreciation of what the man really was, won for him the admiration and affection of men who in Churchmanship believed themselves and him to be as wide apart as the two poles (which they never were and at last are beginning to see that they are not).

It was at the meeting of the General Convention in Denver in 1931, when Mr. Morehouse had less than a year of earthly life before him. Down the aisle that day rushed one of the Virginia deputation, Rosewell Page, a more than aggressive "Low" Churchman, but the most lovable of men. "Mr. President," he called out, "Mr. President, I have just heard that Mr. Morehouse is ill and will not be able to attend this Convention. I move that the secretary be instructed to send him a telegram of sympathy. I have never agreed with him in my life, but I love him."

HONESTY OF PURPOSE

The respect, admiration, and affection which came to Mr. Morehouse in his later years are a remarkable testimony to the fact that among all who knew him more closely, none could question his loyalty to the Church or his honesty of purpose. The memoir which Bishop Stevens has given us is almost "a perfect tribute"; its fine taste, its sympathy and understanding, its positiveness, with utter absence of the controversial spirit, and (what does not always

go with these qualities) a delightful literary style, make it easy reading.

It is not surprising that in the earlier years Church leaders, not a few, thought of the editor of *THE LIVING CHURCH* as an aggressively partisan person who had some pretty sharp pins to stick in where he thought they would do the most good. He had strong convictions and fearlessly expressed them. He was a protagonist of a new movement. Moreover, in practical matters he was a man "born out of due time," seeing far ahead to some of the problems which loomed large in later days. He was one of the first of American Catholic Churchmen to see that the corporate conception of Christianity should make it, of necessity, active in community service and in the broader problems of the social order. In advance of public opinion in both Church and State, he was to advocate editorially and in General Convention the rights of labor to shorter hours and better working conditions and to an endorsement of the principle of collective bargaining, although he never felt that the Church as such should support labor as opposed to capital, or vice versa.

CITY CLUB LEADER

His interest in community service led him to become one of the founders of the Milwaukee City Club, of which he was chosen president in later years when the life of the club was at stake, and as its head made it a power for good in the city and especially an active force in its social problems.

But *THE LIVING CHURCH* and its publishing house (The Young Churchman Co.; afterward the Morehouse Publishing Co., in honor of his father) were his real life, and the influence he had gained through his editorials made him a real power. One would like to write a volume on his mental and spiritual growth as the years passed. Bishop Stevens, however, in this smaller book, has so admirably told the story and so skillfully condensed it that little more could be said without making a "Life and Letters" of Victorian dimensions. Here was a man who had written some 2,000 editorial leaders and wrote for the need of the hour, without the faintest idea that any one would want to write his biography. "It is to laugh," if one tries to think of his having a Boswell hanging around and hanging on his words.

The *Church Eclectic* editorship was his first testing. Even there he had some opportunity for expressing his convictions. He defended G. Mott Williams with indignant disdain at what he knew to be an unwarranted and petty accusation. He wrote a book about the leaders of the Church and filled one third of it with the story of Dr. DeKoven and the campaign against his consecration as a bishop. (DeKoven had been his boyhood ideal.)

But the *Church Eclectic* was rather

heavy plowing, although the "boy editor" had attracted to its columns Church leaders such as Bishop Doane, Dr. Morgan Dix, Fr. R. M. Benson, Bishop Walker, Bishop Webb, Dr. F. J. Hall, and others. Morehouse, however, wanted a larger field. More than that, he wanted to make the Episcopal Church known. The tragedy of American religious history, for him, was the failure of the Church of England to revise its idea of what a bishop was, and how it was felt that he must live; with the consequent weakness of the Church and the loss to us of the Middle West.

MAIN STREET

The young editor wanted also to put his thoughts into the language of everyday people. Some of us remember well the editorial he wrote during the summer of 1925, when Sinclair Lewis had published a book—a best seller—which everybody was discussing. Morehouse asked: "What have we done for Main Street? Both the point of view and the ministrations of the Episcopal Church are as alien to Main Street as Main Street is to the typical city-bred Episcopalian. For the American who reads the *Mercury*, Main Street is an unintelligible object of derision. Main Street hasn't even yet heard of the *Mercury* any more than it has of the Episcopal Church."

That feeling that the Episcopal Church was out of touch with everyday people molded his ideas of the Church. As a Catholic Church, it had a peculiar mission to Americans who had long been without clear, definite teaching such as the Church had to give. They would never be won by the Roman system, and if we tried too closely to approximate Romanism, we would lose our chief advantage. That does not mean that he objected to ceremonial, or feared the movement to modify individual practices (or eccentricities) by conforming to Roman ritual. It means that he felt the terrible loss to America in our failure to evangelize those for whom the Episcopal Church had a treasure to offer in its sacraments, its beautiful liturgy, its ordered ministry, its sane attitude amid many conflicting movements of social, political, and moral reform.

THE LIVING CHURCH

THE LIVING CHURCH gave him his opportunity. It was to be a layman's paper; its editor, a layman who believed in the priesthood of the laity; its clientele, lay people. The paper never quite reached this position. Its readers are still, for a large part, clergy, and clergy of the type who want more than the layman pines for in the way of theological dissertation. The paper must do two things: Be readable enough and elementary enough to gain lay readers. Be sufficiently "intellectual" not to lose those who would like the paper to be more theological, while trying to win the clientele who want it to be less so. (*THE LAYMAN'S MAGAZINE*, issued once

a month, in place of *THE LIVING CHURCH* issue of that week, is an attempt to meet the two needs.) Making allowances for our lack of numbers, and their greater numerical strength, one blushes for shame when he sees the Roman Catholics with weekly newspapers having a tremendous circulation, and the new *Christian Advocate* with a circulation among Methodists of over 250,000. The elder Morehouse purchased *THE LIVING CHURCH* for \$10,000 without much hope of financial reward, because he wished to serve the Church, and he knew how sadly we needed information about its work, the teaching of its faith, and (if we may divest the word of its present evil reputation) a sound propaganda.

Later, his son Fred published the textbooks of the first Christian Nurture Series at a cost that put a severe strain upon the resources of the publishing company. Increased costs after the contract was made called for investments far larger than anticipated. And it was the Morehouses who had to pay!

It would be interesting to tell more of the activities of Mr. Morehouse in public affairs and in the various questions which have agitated the Church or the nation during the three decades of his best service. I wonder whether, during later days, he ever looked back over the old files and, thinking of bigger problems, chuckled as he read one of the pronouncements about women in choirs!

EDITOR'S POLICIES

I have said that he was ahead of his time. One of the first questions he faced, just after succeeding to the editorship, was the ordination, by Bishop Potter, of the Rev. C. A. Briggs, a Presbyterian clerical professor who had been deposed for heresy. His views of the Bible seem mild in this day when what was then called "the higher criticism" is widely accepted, and scholarly methods in New Testament criticism are rapidly making their way. Mr. Morehouse could not entirely reverse the policy of his predecessor, but at least he showed no agitation over the matter.

There were many such questions to be dealt with:

Bishop Kinsman's renunciation of the ministry and the causes which led to it—annoying rather than alarming. Questions which came up in connection with Prayer Book revision; notably the proposed canon on reservation of the Blessed Sacrament. The prohibition amendment and the Volstead act. His spirited argument with the State Department in 1926 over the proposed treaty with Turkey at a time when it was notorious that thousands—if not tens of thousands—of American girls were held prisoners in harems. The flurry over the "Open Pulpit" canon—which really was an effort to regularize what was already a wide spread practice. Mr. Bryan and his effort to swing the Presbyterian Church to extreme Fundamentalism. The proposal to discontinue the printing of the 39 Articles of Religion as a part of the Prayer Book. The repeated effort to change the name of the Church, which missed first adoption, on one occasion, by one lay vote. The Round Table Conference which

brought together men of many minds for a preliminary discussion.

The work of the Evaluation Committee in 1925 and 1926, and what we regarded as the shelving of the report. The problems of the Sagada Mission—when devout men by their practices made any adjustment of difficulties almost impossible. The proposed concordat with the Congregational Church—now brought to mind again by a similar effort to bring about unity with the Presbyterians. Toward the end, Lausanne and the first World Conference on Faith and Order. His own brave action, when others were silent, which prevented the adoption of the report on Christian unity in relation to existing Churches—an action which subjected him to serious criticism, but which many who had critized came afterward to accept as happy solution of a difficult situation. The establishment of the National Council and the first election of a Presiding Bishop under the new order. The first every member campaign and later missionary crises. His war work. His fight for our taking our place in the League of Nations. His unsparing criticism, or at least his unceasing regret, when (as he expressed it) we as a nation climbed the heights of Pisgah, viewed the promised land, and hastily turned our steps and came down again.

WORTHY CAUSES

During the (first) World War he was active in work, not merely in money-raising. He was head of the American Red Cross in Milwaukee—and it was no easy bed of roses to which he came, with a large German population in Milwaukee and an eager and excited group of amateur sleuths seeking to unearth plots against the government. His own clashes with some of the officials at Washington were due to his fair-mindedness and his refusals to believe every new story of sabotage.

The work of *THE LIVING CHURCH* in collecting funds for worthy causes has been outstanding for 40 years. This work reached its peak in war time and after. He met expense of finding sponsors for 1,000 French children during the war. Once the sum for relief reached a total over several years of \$100,000. Great disasters—floods, hurricanes, fire, drought, epidemics, missionary deficits—all offered opportunity for help, and never any "overhead" in caring for the funds and their distribution.

With all these interests and with the constant need of gathering information, or of meeting in conferences, so that (because of his editorial responsibilities) he might clarify his thoughts, it is surprising to discover how much service he rendered in his own diocese and in his own parish, the Cathedral Church of All Saints, Milwaukee. He was never of vigorous health; indeed serious eye trouble back in boyhood days had compelled him to leave after only two years of high school work. His absolute trust in God, however, enabled him to meet new tasks unruffled and unafraid. This came from a devotional life which was partly an inheritance and partly the expression of his unwavering faith in the Church and its sacraments. He knew that "a Church is the covered enclosure that

surrounds an altar. It exists to teach men how to worship."

HERITAGE

His heritage was a splendid one. He was brought up in a home in which the work of the Church and work for the Church were a passion. It was a home in which there was a deep religious life, not stuffy but natural and spontaneous. As the years passed he found strength to meet blow after blow in the loss of his nearest and dearest and his faith never faltered. A reading of his Easter editorial after the tragic death of his daughter shows complete certainty and serenity in the face of adversity.

This steadfast faith was the flower, also, of a faithful use of the Church's services and sacraments and of a devotional life whose practices and precepts were modeled on the age-long and age-tested examples of the saints. And he was sure of his own branch of the Catholic Church—so sure that he never even dreamed of any change of allegiance. His convictions were so well grounded that his judgment was clear in some problems and difficulties which occasionally sorely tried the patience and loyalty of a few of the weaker brethren.

In his later days he came to be better understood, and his relationships were broadened and his view mellowed. This was not so much a change in his beliefs as a change in his understanding of the beliefs of others. In his earlier days he was occasionally acidulous, though Dr. Huntington, with whom he afterward established most friendly contacts, must have sadly misjudged him in saying that "he sneered at me and all my works." It could not have been quite as bad as that.

A TRULY AMERICAN CHURCH

For himself, Morehouse came to a point where he did not worry about the middle-of-the-road position of the Episcopal Church. His mind and heart were set on making it a truly American Church. In a warm reply to the English *Church Times*, he wrote in resentment of the typically English condescending tone of the *Church Times* and went on to say:

"We are not the Church of England in America, or Church of Americans of English descent. Our problem is to assimilate peoples of all the nations into one Church as into one nation. That is why the problem of intercommunion with the great Eastern Churches is much more an American than an English problem, and that is why the American Church has determined to deal with these directly rather than through the Church of England."

That is why he wanted, in the Calendar, commemoration days for the patron saints of all the nations and for the famous men and events of our own nation. It was this vision of the Church that sustained him in hope. Some day it will come. It is a vision that often seems hopelessly dim; but some day it will come true—even in the South. The Church in early days absorbed into her life many of the customs of the peoples who came pouring in to learn the new way of life; but they brought something as well as found something. So may it ever be.

New Books for Old

THE January issues of the London *Times Literary Supplement*, that weekly edition of the daily *Times* devoted entirely to books, give the interesting news that the Christmas book season was one of the best in many years. Countless persons in England have lost some or all of their books in air raids. Others are far away from their libraries. The blackout keeps people indoors through long evenings. There are parlor games, played now in underground shelters; and there is the "wireless," as they call the radio. But books are the best liked resource. English people are economizing on something else and buying books. Often these are new copies of old books destroyed by bombs. More frequently, the new books are bought to throw new light on familiar old books.

For example, there is the layman who got not only Moffatt's translation of the Bible, but also Goodspeed's. Why? He explained in a letter to a friend: "I get new ideas out of reading these modern versions; and a man needs new ideas about old things in these times." Then there was the priest who chose *Bold to Say*, by Austin Pardue, and *The Creed of Christ*, by Gerald Heard, when asked what books he would prefer as presents. Why? He gave the reason: "These books, I understand, are on the Lord's Prayer, and are unusual in their approach. We need all the new light we can get on that Prayer at this time."

There is perhaps less interest in America regarding comparative statistics in regard to the buying of books. We are still at peace. Our old books are, for the most part, within reach of the hand. It is all the more significant, then, that both the clergy and the laity in our land are more interested this Lent in new books than in other years. This is revealed by their inquiries as to what new books will be available for Lent, how soon delayed English religious books may be expected to arrive, and which new books will be most helpful in increasing not only knowledge of spiritual things but also the individual spiritual life.

For instance, rectors began asking before the Epiphany season was over what the prospects were for the arrival of the Bishop of London's Lent Book: *Christ and the Spirit*, by William S. Bishop. They had heard that Dr. Fisher, the successor to Dr. Winnington-Ingram, intended to carry on the famous tradition of a yearly Lent Book its author selected by himself. When these rectors were informed that the offices of the publishers of the Bishop of London's Lent Book, Longmans, Green, had been bombed, with resultant losses of books and manuscripts, then they asked to be told the latest news of the forthcoming book, when received. At the moment of writing, the news is that *Christ and the Spirit* is now printed but not yet bound, and that copies will be available in America "in the spring." When there is so much other news, it is interesting in the extreme that Christian leaders wish to have news of religious books, fully and without delay.

We are glad to be able to say that some English books are already in this country, ready for Ash Wednesday. Also, the American books are, for the most part, ready in time. Some good things, to be sure, are announced for March and April, but there is a long list from which to choose, even now. Twenty of the best new religious books are described in A

List of Books for Lenten Reading, in this issue. The most important new books are reviewed by experts, in the regular department, Books.

Practically all these new books are "for" old books; not to take the places of the old ones, but to throw fresh light on the matters considered in the familiar volumes. The Lent books of this year give added meaning to those of other years; the books of prayers and the books on prayer itself are of greatest benefit when used with the old books—especially the Book of Common Prayer itself; the new books on theology clarify the old ones; the new books on the Bible give new zest to Bible reading and also supplement the older commentaries; for Anglicans, the two decidedly unusual books on the Incarnation by spiritual leaders of other faiths raise questions that cause them to read again *And Was Made Man*, by Leonard Hodgson, *History and the Gospels*, by C. H. Dodd, and *What Jesus Taught*, by Burton Scott Easton. As for the volumes under "Other Books" on the list, they too are "for" old books in that they either illumine or lead to the rereading of old books.

Old is a relative term as applied to books, in these days. Very often, a book published within two or three years will be described as an old book by those who watch the publishers' announcements. "Current" publications succeed one another rapidly. But, whatever the age of any old book, it still is true that a new book on the same subject is a good thing to read with it and then to put beside it on the shelf. So let us all get two or more new books this Lent.

Some Timely Books

TO THE various books reviewed and recommended for Lenten reading in this issue, the editor wishes to add a few recommendations of his own.

One of the most significant books published in the past year, in our opinion, is *Candles in the Night*, edited by Rabbi Joseph L. Baron (Farrar and Rinehart, \$2.50). The subtitle, "Jewish Tales by Gentile Authors," indicates the nature of the book. It is a collection of 23 stories and articles written about Jews by Gentiles and is a powerful offset to the anti-Semitism that is so widely and insidiously propagated today. This is a book that ought to be in every parish library and that should be widely read by Christians and Jews alike.

From England comes a significant new book by the Archbishop of York entitled *The Hope of a New World* (Student Christian Movement Press. Imported by Morehouse-Gorham, \$1.40). In this volume Dr. Temple enlarges upon the message that he delivered at the Malvern conference last month and sketches the kind of society that he feels should follow the present war.

Two other recent importations from England deal constructively with the problem of religion in a world at war. In *Faith in Dark Ages* (S. C. M., imported by Morehouse-Gorham, \$1.00), Canon Barry of Westminster views the spiritual issues involved in the war, while in *Supreme Encounter* (S. C. M., imported by Morehouse-Gorham, \$2.40), Dr. Basil Mathews views the war as one chapter in the continuing

conflict between good and evil that forms the dramatic theme of the Bible.

Any or all of these books might well be included in a balanced program of Lenten reading.

Lent in the Home

ONCE again this year the diocese of Colorado has set forth an effective program for Lenten observance in the home. The plan is that every Wednesday evening during Lent the family is to remain gathered about the dinner table for a brief period of prayer and meditation. A booklet, *Around Our Dinner Table*, provides the program. Copies may be obtained at 3 cents each in quantities of 100, plus postage, by addressing the Bishop and Council of Colorado, 1313 Clarkson St., Denver, Colorado.

Here is a practical program for bringing the Lenten message to the entire family. We commend it heartily, and hope that it will be widely used throughout the Church and not confined to the diocese of Colorado.

Twentieth Century Bishop

AT LAST the Church is to have a twentieth century Bishop! The Rev. Oliver L. Loring, elected on the first ballot as Bishop of Maine, will (if he accepts the election) be the first clergyman born in the 20th century to be consecrated to the American episcopate. He is a happy choice, and we congratulate both the diocese and the Bishop-elect.

Time was when bishops were elected and consecrated much younger. John Henry Hobart was 36 when he was consecrated Bishop Coadjutor of New York. James Hervey Otey was 34 at his consecration as Bishop of Tennessee. Bishops McIlvaine and George Washington Doane were consecrated at the age of 33; Bishops McCoskry, Polk, and Southgate at the age of 32. Daniel Sylvester Tuttle, who became the patriarchal Presiding Bishop, was elected at the age of 29 and had to wait until after his 30th birthday to be consecrated.

Many of the ablest bishops of the Church have been elected and consecrated in their thirties. Now that the Church has voted to retire bishops at the age of 72 (subject to ratification by the next General Convention), would it not be wise to follow the example of the diocese of Maine and elect bishops generally from among the clergy who have not yet reached the age of 40?

The Tide of War

AS THE days grow longer and spring approaches, it becomes increasingly apparent that the war in Europe is about to enter into a new intensive phase which may prove decisive. The British naval attack on Genoa and the breaking of diplomatic relations with Rumania, following hard upon the sweeping victories over the Italians in Africa, indicate that the British are taking the offensive in large-scale operations against Germany and Italy. On the other hand, there are many indications that the Nazi preparations for an attempted invasion of the British Isles are now practically complete and await only favorable weather.

If half of the sensational testimony offered by high officials in the hearings on the lease-lend bill may be accepted at their face value, the British are in urgent and desperate need of as much help as possible from this country. Prime Minister Churchill himself suggests that the issue of victory or defeat



JIMINY CRICKET, YES!

may depend upon the extent of American aid. "Give us the tools and we will finish the job," was the answer that he sent to the message that Mr. Willkie carried to him from President Roosevelt.

The British are putting up a magnificent fight. If they can prevent or repel the anticipated Nazi invasion attempt, and at the same time gain a foothold in southeastern Europe, the tide of Nazi successes may soon begin to ebb.

Peace, justice, and a Christian society cannot be established by force of arms or military conquests. But the defeat of the Nazi military machine is a necessary preliminary to the construction of a new and better world order. If American aid can insure that prerequisite, we ought to send that aid as promptly and fully as possible. And may God grant that it may arrive in time to turn the tide and rid the world once and for all of the menace of Hitlerism.

Through the Editor's Window

AS A VERY THIN PREACHER was walking along the street near his home, he was stopped by a man of robust proportions. "Are you the clergyman living in this neighborhood who the people say is dying of consumption?" inquired the hearty-looking individual. "I don't know, brother," meekly replied the parson, "but I have been preaching the Gospel at this weight for fifteen years, and many's the time I have conducted funeral services over just such big, healthy-looking brothers as you."

THE RECTOR was testing the knowledge of his Confirmation class. "What," he asked, "are the sins of omission?" Came the prompt reply: "They're the sins we should have committed and didn't."

ENGLAND

Churchmen to Campaign for Just and Lasting Peace

A three-month campaign to follow up the lead given by British Christian leaders in their recent statement of principles that must underlie a just and lasting peace [L. C. January 1st] is being planned by British Churchmen.

The more important Roman Catholic groups have been approached with an invitation to coöperate in the united campaign; and non-Roman Christian organizations have been invited to help in the wider dispersal of the knowledge of these principles, in the hope that from these contacts will emerge ways of practical co-operation towards the common end. The campaign may even culminate in a mass meeting or meetings of all groups and individuals interested in adopting these principles, whether Roman Catholic, Anglican, Free Church, or others.

Bombed Churches

The censor now has released the information that as the result of enemy air raids on Liverpool 33 churches, six church halls, 13 church schools and 24 vicarages have been more or less seriously damaged. The churches of Bristol and Southampton have also suffered heavily, though so far Coventry is the only English city whose cathedral lies in ruins.

The congregations of two other Coventry churches which were destroyed in the mass raid have found "room in the inn," where their priests are able to celebrate the Eucharist. Fortunately some of the most treasured possessions of Coventry Cathedral are safe. They include a famous Elizabethan chalice and paten. Working with a four-foot crowbar on the fireproof safe that remained among the debris in the sacristy, the provost pried it open and found that most of the contents were intact.

JAPAN

Bishop Advises Evacuation

Bishop Reifsnider of North Kwanto has advised Americans working in his diocese to leave Japan as soon as possible because of the "tense situation," according to the Associated Press. The decision, the report states, came after Bishop Reifsnider conferred with United States Ambassador Joseph C. Grew.

CHINA

Growth in Spite of War

"Kunming City which used to be far in the interior of China and free from the direct effects of warfare is now in the very thick of it," writes Bishop Tsu, Assistant of the diocese of Hong Kong, in the first issue of a little paper called the diocese of Hong Kong Newsletter. He tells of re-

peated bombings, severe damage to the CMS Hospital, and the student church (Church in the Forest of Learning), smaller damage to the mission hospital, and destruction of the German Lutheran Sisters' compound.

In different vein, the Bishop continues: "More cheerful news comes from other stations of our district," then tells that in Kweiyang City, Kweichow, "a strong new Church committee has been formed, and also a new choir which contains nearly all the best Christian voices in Kweiyang." He tells also of social service work among highway transport workers, of new congregations in various places, and of growth and progress, in spite of wartime conditions.

Low Cost of Relief Work

Reports of relief committees show that money sent to China goes further than anywhere else in the world for two reasons: The difference of exchange which makes one American dollar equal to about \$17 of Chinese money. Another reason is that the average Chinese family has such a low standard of living.

There are many cases on record where a loan of one American dollar has helped to start a man in business again, after he had lost everything, so that he was able to repay the loan within three months and support his family by the proceeds of his business.

There is a record also of a missionary who gave one full meal of balanced rations per day for three months to 100 hungry children at a total cost of \$45 or one-half cent a day per child. Many of these children got no other food, yet they all gained from four to six pounds during the first month.

CUBA

British Minister to Cuba

Counteracts Axis Propaganda

By JOHN H. TOWNSEND JR.

Sir George Ogilvie Forbes, British Minister to Cuba, is a Roman Catholic, but has shown himself very friendly to Bishop Blankenship and our work in Cuba. He has just taken a tour of the island for purposes of propaganda and stirring up loyalty to the Empire among British subjects. He has visited important groups of British West Indians in the principal cities and sugar centrals many of which happen to be also our mission groups. Sir George has also met with groups of English and Canadians, but his principal usefulness at this time is in counteracting the insidious propaganda of the Roman clergy and prominent Spanish laymen in favor of Germany and totalitarian principles.

Cuba has been a spearhead of propaganda of the Nazis and the Spanish Falangistas working for Franco and Hitler, openly as well as secretly. Falange, Auxilio Social, and Quinta Columnista groups are under the direction of Señor Riestra, the recently designated Spanish Ambassador, whose new post gives him diplomatic im-

munity. Sir George is on the trail of all this and staged in Camaguey huge rallies in favor of England, with Monseñor Perez Serrantes, Roman Catholic Bishop, and other notabilities pledging their *simpatía*. The Knights of Columbus are also being weaned away from their German adherence. Sir George also met the American colony of Camaguey, where he spoke appreciatively of American assistance to the cause of democracy.

Church Publications

The Ven. J. H. Townsend and the Ven. J. H. Piloto, who make up the Forward Movement committee for Cuba, have just published a book called *Oración Común y su Enseñanza Cristiana*, based on mimeographed lectures in English by the Rev. Dr. Edward R. Carter of Christ Church, Petersburg, Va. They were adapted for use in a Latin country by Archdeacon Townsend, translated by F. Ralph Davies of Camaguey, shortly to be ordained deacon, and put through the press by Archdeacon Piloto. The money was furnished by the Forward Movement Commission of the United States, and given by Bishop Hobson of Southern Ohio. This book should prove very valuable as vindicating the essential Catholic character of our Prayer Book.

The Ven. Romualdo Gonzalez Agüeros of the Department of Religious Education has been turning out some useful church school material. This is decidedly news as the Episcopal Church in its history of work in Hispano-American countries has been neglectful of the printed word. Budgets have contained no provision for hymnals, papers, Sunday school material, and propaganda, whereas a large part of the work of the other Churches such as Roman Catholic, Adventist, Presbyterian, Baptist, and Methodist, consist in providing adequate literature and presentation of their point of view in printing. *Ecclesia Anglicana* has preferred the role of Sleeping Beauty.

Boarding Schools

We are beginning to realize the importance of good boarding schools at long last. The Colegio Sarah Ashhurst of Guantánamo (it is not the Sarah Ashhurst School for Girls, as our Church press seems to think, but for *girls and boys*) is now being enlarged to take care of its growing enrolment under the competent direction of Miss Eleanor Clancy, but it is not quite a boarding school as yet. The present enlargement is due to a gift from United Thank Offering of the Woman's Auxiliary.

St. Paul's School, Camaguey, under the direction of Paul Tate, has about 30 boarders, but is in great need of a dormitory on land we already own. This school has been placed in first place of all the 80 some private schools in the province of Camaguey for its equipment, organization, and compliance with government requirements by the provincial inspector of schools.

Twenty New Books for Lenten Reading

By Elizabeth McCracken

MANY readers, knowing that war conditions have affected the publication of books in America as well as in England, have asked that an annotated List of Books for Lenten Reading, actually ready for use at the beginning of Lent, be given in *THE LIVING CHURCH*. Usually, a selection of books promised by Ash Wednesday has been included in such a list. This year, however, only books in hand are described, there being so much uncertainty about others. As these others arrive, they will be listed in succeeding issues of the paper.

Experts in the several fields have kindly helped in the evaluation of the books here cited. It is hoped that the list will be of use to all who plan a "reading Lent."

Lent Books

HIS CROSS AND OURS. By Joseph Fort Newton. Harpers. Pp. 157. \$1.50.

¶ The Presiding Bishop's Book for Lent 1941, it is one of the best in that series. [Reviewed in this issue.]

THESE SHARED HIS CROSS. By Edwin McNeill Poteat. Harpers. Pp. 192. \$1.75.

¶ A companion volume to *These Shared His Passion*, a book helpful to many. The new book contains stories of Simon of Cyrene, the Women of Jerusalem, the scourger, the executioner, the malefactors, Nicodemus, and Joseph of Arimathea—all strangely vivid and moving.

Prayer and Prayers

A GOLDEN TREATISE ON MENTAL PRAYER.

By St. Peter of Alcantara. Edited by G. S. Hollings, S. S. J. E. Mowbray. Imported by Morehouse-Gorham. Pp. 179. \$1.00.

¶ A new edition of the celebrated book of the great Spanish mystic of the sixteenth century. This book was used by St. Francis de Sales and St. Teresa and by thousands of other devout Christians.

THE BOOK OF ENGLISH COLLECTS: From the Prayer Books of all the Churches of the Anglican Communion throughout the world, all the Collects being included. Compiled with Notes and an Essay on the Collect form. By John W. Suter, Jr. Harpers. Pp. 432. \$2.90.

¶ In addition to the material set forth on the title page, this book contains also an index giving the compilers, when known, of the Collects, as well as a general index. The book is a fine piece of book-making and will take its place on many a public prayer desk. It will fill a real need in the lives of those men and women who lead informal intercession services. But its greatest value will be as a devotional anthology without parallel among Anglican books.

THE PRACTICE OF HIS PRESENCE. By Thomas A. Stafford. Fleming Revell. \$1.50.

¶ A compilation of prayers and other spiritual exercises by a devout layman.

CONVERSATIONS WITH GOD. By Anthony Thorold. Sheed & Ward. \$1.00.

¶ A fine book on prayer by a Roman Catholic.

Theology

CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH. By Harris Franklin Rall. Scribners. Pp. 363. \$2.50.

¶ The book which won the fiftieth anniversary Bross Award. [Reviewed in this issue.]

MANHOOD INTO GOD. By Frederic Hastings Smyth. Round Table Press. Pp. 502. \$3.50.

¶ Close but rewarding reading. [Reviewed in this issue.]

THE MEANING OF CHURCHMANSHIP. By Kenneth Donald Mackenzie. Mowbray. Imported by Morehouse-Gorham. Pp. 191. \$2.40.

¶ The Bishop of Brechin, in this new book, makes clear the relation of the Church to Christianity from the beginning up until now. Churchmanship will have a new meaning to all who study this book.

The Bible

THE KING JAMES VERSION OF THE ENGLISH BIBLE. By David Daiches. University of Chicago Press. Pp. 228. \$2.50.

¶ An account of the development and sources of the English Bible of 1611, with special reference to the Hebrew tradition. All the English translations and translators are studied. The most unusual feature of the book is the special attention given to Greek and Hebrew scholarship during the periods when the Bible was translated, particularly the Middle Ages and the Renaissance. Dr. Daiches is a member of the department of English of the University of Chicago.

THE BIBLE. By Walter Russell Bowie. Association Press. Pp. 68. 50 cents.

¶ The eleventh volume of the *Hazen Books on Religion*. This small book is written in the penetrating style characteristic of all Dr. Bowie's books on religion. It leads its readers back to the Bible with deepened insight.

PREACHING FROM THE BIBLE. By Andrew W. Blackwood. Abingdon-Cokesbury. Pp. 247. \$2.00.

¶ During the ten years in which he has been Professor of Homiletics in Princeton Theological Seminary, Dr. Blackwood has tested in his classes the theories and practices set forth in this book. He shows how every sermon may be constructed with its every illustration, as well as its underlying theme, taken from the Bible. The book is primarily for the clergy, but the laity will read it with keen interest; and they will

measure the sermons they hear by its standards.

THE BIBLE SPEAKS TO OUR GENERATION. By Frank Glenn Lankard. Oxford University Press. Pp. 201. \$2.00.

¶ A book by a trained teacher, written particularly for leaders of youth. Answers to the questions of the day, especially those of young people, are sought in the Bible.

The Incarnation

THE MAN FROM HEAVEN. By Alfred Cope Garrett. Macmillan. Pp. 465. \$2.00.

¶ This is one of the most unusual books of the season. Written by the well-known Quaker scholar and teacher, it presents and interprets the Incarnation in accordance with the Quaker faith.

IS THE KINGDOM OF GOD REALISM? By E. Stanley Jones. Abingdon-Cokesbury. Pp. 284. \$2.00.

¶ Another remarkable book on the meaning of the Incarnation. Dr. Jones sees in the coming of God in Christ into this world the actual fulfilment of the Kingdom of God. The Gospel, he says, "not only fits the soul, it fits the body and the mind in the same fashion." The only condition is the complete surrender of each individual to the Will of God in Christ. This ancient thesis is worked out by Dr. Jones in an absolutely new way.

Other Books

RECEIVED WITH THANKS. By H. A. Wilson. Mowbray. Imported by Morehouse-Gorham. Pp. 189. \$3.00.

¶ This new book is by the vicar of St. Augustine's, Haggerston, and the author of the famous series of "Haggerston books"—*Haggerston Sermons*, *Haggerston Year*, and *Jigsaw*, to mention those available in America. Unlike Fr. Wilson's other books, this one consists of six short biographical studies of the Bishop and the five priests who have most deeply influenced his life and ministry. They are Frank Weston, Bishop of Zanzibar; M. E. Atley, H. F. B. Mackay, H. A. Pollock, P. F. Tindall, and Richard Wilson, Fr. Wilson's cousin. Each study is illustrated by a good portrait.

DISCUSSION OF HOLIDAYS IN THE LATER MIDDLE AGES. By Edith Cooperrider Rodgers. Columbia University Press. Pp. 147. \$1.50.

¶ This excellent book will be of great interest to all Church people. It is a study, from original and often manuscript sources of the holy days kept generally and locally in the Middle Ages. In addition, the book takes up the attitude of the people and the clergy toward the observance of the holy days.

THE PHILOSOPHY OF SILENCE. By Alice Borchard Greene. Richard R. Smith. Pp. \$2.50.

¶ All Church people interested in the re-

treat movement will find much of value in this book, though certain portions of it will be read with distinct reservations. In the Introduction, the author says: "The fact that the material assembled is mainly historical—and thus perhaps less human and practical than so vital a subject could be—is due to the fact that it was gathered in preparation for my doctor's thesis at Columbia University."

ALONG THE GREAT RIVER. By Virginia E. Huntington. National Council. Pp. 261. \$1.00.

¶ The story of the Church in China, by the wife of the sometime Bishop of Anking. The book covers the whole period of a hundred years. Mrs. Huntington has drawn on books and letters for the earlier time. For later times, she has used the reminiscences of older missionaries; and for

the most recent years, her own recollections. The book is well adapted for reading aloud.

LIVING WHERE JESUS LIVED. By Emma Jewell Ross. Macmillan. Pp. 111. \$1.50. ¶ Another good book for reading aloud, particularly where young people are in the circle. The book is an account of a journey through the Holy Land.

A Pacifist Speaks

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio

¶ *A use of armed force not inconsistent with pacifistic ideals is advanced in this article by Bishop Hobson, in which he points out the danger of non-resistance to evil. It was originally published in the Messenger as a guiding word for his own diocese.*

I CAME out of the last war a pacifist, have been a pacifist ever since, and am still a pacifist. Serving in an infantry outfit, twice wounded and gassed, I saw and felt the full horrors of war grimly revealed. I have said a lot of strong words about the sin of war, and don't take any of them back. I am a pacifist who hates war, believes it to be contrary to God's will, and longs with all my heart for the day when men can live as God's children, free from the scourge of war.

As a pacifist I have, through a soul agony, come to the conviction that the only way to achieve the goal of peace for generations to come is to defeat the totalitarian powers and philosophy by means of the only action which can possibly prevent them from enslaving mankind under the yoke of the war system for centuries to come. The irreconcilable conflict in which the aggressor powers operate on the basis that might makes right cannot be solved by appeals to justice, mercy, or fair play, all of which they despise; nor by methods of appeasement which have only encouraged them in further aggressions.

It is my belief that the world crisis presents a choice between using a method which we deeply regret being forced to employ, but which has the best chance to make future peace efforts successful, and lending aid, even though not wishing to do so, to those powers which would destroy every hope of peace for centuries to come. As a pacifist, I have condemned the war system as sinful when it is a part of a nation's accepted policy (which is the Nazi-Fascist position), but have always believed that force used as the only means possible to meet aggressive evil is justified, provided there is a reasonable chance that it will open the door for ultimate peace.

My longing for peace causes me to prefer the use of force to stop Hitler, rather than allowing myself to become his unwilling ally aiding him to blast all chance of peace for many years to come. There is a distinction which should be made between the pacifist who ardently desires peace and

is therefore ready to choose the way which he sincerely believes will best lead him to this goal, and the person who believes in non-resistance to evil. While I respect the man who honestly takes the latter position, I can not accept it as a Christian doctrine.

It is further my conviction that the surest way to become engulfed in a war which will create a maximum of destruction is to allow the same danger to creep up on us which has overrun and is destroying, one by one, a series of nations of free and peace-loving people—the same danger which has robbed the majority of the people of Germany, Italy and Japan of the right to think, to act, to speak and to live as free children of God. This danger is a blindness to the insidious poisonous purposes of Nazi-Fascist aggression, and a resultant sense of false security which lulls people into a state of inaction until it is too late to successfully resist the ravishes of the destroying disease. I am a pacifist, but not a blind one, and therefore much prefer to stop the advance of danger before it gets beyond the stopping point.

Letters I have received imply that my attitude in this crisis is one leading us into a war in which sons and brothers and husbands would be killed. The fact is that we are involved in a world in which a revolution is in process between those who believe that the killing of sons and brothers and husbands is a proper and essential method of achieving the ends desired, and those who are willing to sacrifice life to prevent these beliefs of their opponents from becoming a universal and necessary rule by which man must live. Just thinking this country can stay out of this revolution won't keep us out. We are already in it in spite all sham talk of neutrality, and all catch phrases about "short of war." Our choice is either to aid in stopping the aggressor as soon as possible or to strengthen his purposes and abilities by inaction until he turns to us as his next victim with increased power of destruction. As a pacifist I would prefer to have some men die, including myself and my own son if necessary, in order to prevent the future killing of countless more sons and brothers and husbands.

Finally, I believe that a defeated Britain will mean a defeated world. To say that it would be impossible for Hitler successfully to attack our country is to say just what supposedly wise men have been saying

about him for years. Since the days of the Munich beer hall, Hitler has been doing things one after another which military experts and worldly wise political leaders have told the world would be impossible. Today Britain stands as the barrier in the way of Hitler's achievement of his fantastic purpose. Since I believe that this purpose, if not halted, would result in the banishment of all chance of peace on the earth I, as a pacifist, urge "all out" and full aid to Britain given by this country with the determination that Britain must not fall. The risks involved are far less than the risks we would run if we found ourselves facing the Axis powers alone.

As a pacifist I pray for peace. Not a false peace enjoyed through a brief period of wishful thinking or moral blindness, or dependent upon the appeasement of a war loving dictator, but a peace that will last when established in a world where truth, honesty and justice are recognized as essential values which must govern the life of man.

CHURCH CALENDAR

February

- 23. Quinquagesima.
- 24. St. Matthias. (Monday.)
- 26. Ash Wednesday.
- 28. (Friday.)

March

- 2. 1st Sunday in Lent.
- 5. Ember Day.
- 7. Ember Day.
- 8. Ember Day.
- 9. 2d Sunday in Lent.
- 16. 3d Sunday in Lent.
- 23. 4th Sunday in Lent.
- 25. Annunciation of the Blessed Virgin.
- 30. 5th (Passion) Sunday in Lent.

COMING EVENTS

February

- 22. Convocation of Panama Canal Zone, Ancon.
- 24. Consecration of the Rev. Wallace E. Conkling as Bishop of Chicago, St. James' Church, Chicago.

AMERICAN CHURCH UNION CYCLE OF PRAYER

February

- 23. House of Prayer, Newark, N. J.
- 24. Holy Cross, Jersey City, N. J.
- 25. St. Mary the Virgin, New York.
- 26. St. Mark's, Jersey City, N. J.
- 27. Holy Innocents, Hoboken, N. J.
- 28. Resurrection, New York.

The Presiding Bishop's Book

HIS CROSS AND OURS. By Joseph Fort Newton. Harpers. Pp. 157. \$1.50.

This is the Presiding Bishop's Book for Lent, 1941. Commended by our Primate, it will unquestionably obtain a large sale and a wide reading. This year, it is by one author—the distinguished Philadelphia preacher. In 1939, Bishop Stevens of Los Angeles wrote the Lent Book, *Reality and Fellowship*. But in other years, it has usually been a sort of symposium, and has both lost and gained by reason of the consequent variety of approach and statement.

Dr. Newton gives us six longish general meditations, and one somewhat detailed series of meditations on the Words from the Cross. The central theme of the book is the Cross of our Lord, as the key to life, manifesting both the nature of God and His way with men, and also the only secret of abundant human living. In the course of the discussion, the place of sorrow, pain, death, and bereavement receive their due, but not an excessive place.

We think that the laity will like, and will be helped by, this book. Its only fault, really, is a certain delight in purple passages; but this may commend it to some readers, who more adequately reach to the meaning of the realities of our faith by eloquence than by the rather stark statement which, on such themes, seems to others more appropriate.

At the end of each meditation are prayers taken from an earlier book by Dr. Newton.
W. NORMAN PITTINGER.

Dr. Moffatt's Book

JESUS CHRIST THE SAME. James Moffatt. Abingdon-Cokesbury. Pp. 216. \$2.00.

The American publishers have managed to print on the jacket of this volume so many notes of comment concerning the author, the content, and the appreciation it has met, that a reviewer scarcely needs to do more than recommend that the would-be reader visit a book-shop.

It should mean much to inquiring or troubled souls that a great historian and a New Testament scholar of the first rank can speak, at the end of a long and brilliant career, with such conviction, not only of the divine humanity of our Lord, but also of the faithfulness, the richness, and the fundamental consistency of the record.

What Dr. Moffatt has written illustrates the remarkable shift in approach and emphasis which has lately come about in Biblical studies. He puts his finger upon the weaknesses of some ancient and much modern exegesis and exposition; he faces frankly the results of every sort of scientific examination of the sources. With all this, he insists that more than an exclusively intellectual approach is involved in a faithful study of the record. The Bible is a religious book setting forth the Revelation of God. There is more in the text than the mere historian or the psychologist, the linguistic expert or the logician can see;

there is often more than the original speaker knew or the writer who made the record was immediately conscious of. The record can therefore be truly read only by enlightened Christian men, living members of the Christian community, able to bring into a synthesis spiritual and scientific results. In this description of the course through the ages of the "Faith once delivered," a very wise Catholic Christian writes; his skill and serene convictions must deeply move every honest reader.

The broad field provided by the topic has enabled Dr. Moffatt to turn thither and yon, bringing into the discussion a wealth of varied and unusual matter which not only serves to illumine his exposition but is also in itself of much interest and delight. The footnotes too are admirable with their references to necessary sources and other important books connected with his discussion. And here are often added many an interesting and suggestive comment.
DONALD FRASER FORRESTER.

Maritain's American Lectures

SCHOLASTICISM AND POLITICS. By Jacques Maritain. Translated by Mortimer J. Adler. Macmillan. Pp. 248. \$2.50.

The text of these nine lectures delivered in the United States during the autumn of 1938 make an excellent introduction to Maritain's profound and constructively analytic thought for those who have not read any of his other works. The purpose of the lectures is clear.

"To my mind, it is through a sound philosophy of the person that the genuine vital principle of a new democracy and, at the same time, of a new Christian civilization can be rediscovered," states M. Maritain. "This involves an extensive work of purification of the ideas that the world has received from the 18th and 19th centuries."

Those familiar with Maritain's work will find former lines of thought plumbed more deeply and, in addition, a chapter on Freudianism and psychoanalysis.

The titles of some of the chapters—Integral Humanism and The Crisis of Modern Times, The Human Person and Society, Democracy and Authority, Action and Contemplation, Catholic Action and Political Action, and Christianity and Earthly Civilizations—suggest the material of a crucial nature presented in the book. Nor is it any exaggeration to say that with careful reading the book becomes something of a gospel for modern times. It describes no simple "Jesus" way. Instead there is a surprising reflection of Him who moved among men in history and was known to them, with no lessening of concentration on the reality of God and the reality of His Kingdom, of the Saviour who fused together this life and another with a burning zeal—that damaged the rich complexity of neither.

Maritain has in his own way, to use a phrase of Von Hügel, shown that human relationships, especially of the person in society, are "seen and taught to require continuous purification, elevation, fructify-

ing, by means of the great central realities." To do this is surely to affirm as he does, "and consequently, the forces of Christianity must be involved again and again in the flesh of humanity, to give birth, in the order of earthly civilization to formations which are new and more pure."

ROBERT L. CLAYTON.

On Social Reform

MANHOOD INTO GOD. By F. Hastings Smyth. Round Table. Pp. x-502. \$3.50.

The author of this stimulating book is Superior of the Society of the Catholic Commonwealth in Cambridge, Mass. He has given us a very penetrating study of the meaning of Christian theology, especially with reference to the Incarnation and to the Church as the Body of Christ, in its relation to a radical social reform. It will do us all good to read and ponder what he has to say, for he says it as a loyal Catholic and a member of the Anglican communion.

Fr. Smyth contends that as our Lord perfected an "individual" humanity which was "taken into God," so He is perfecting in the Church which is His Body a "social humanity" which is His and which is also to be taken into God. This double "process of Incarnation," as he calls it, consists in the reordering of the broken, disarranged and frustrated world-order into an integrated pattern, or design which is thus fit for assumption. In developing the theme, the author has helpful and suggestive things to say about the Church and the sacraments particularly; and his treatment of the Eucharist and of Baptism seem to us especially worth attention.

Inevitably there are points which the reader will dislike or with which he must disagree. The use of Scripture seems a little unhappy, with an ultra-conservative tendency (especially in the use of the Fourth Gospel). A phrase such as "withdrawal" from the world of space and time, when applied to the Ascension, would seem to deny the truth of St. Augustine's insight that in ascending to God our Lord returned to us for ever. The comments about the Gadarene Swine (page 101) seem rather far-fetched, despite the truth which Fr. Smyth is seeking to assert. There are other places at which comment or criticism might be offered. But these are, in our judgment, minor blemishes in a thoroughly interesting and (as we said at the beginning) stimulating book.
W. NORMAN PITTINGER.

The Bross Prize Book

CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH. By Harris Franklin Rall. Scribners. Pp. xvi-363. \$2.50.

This book won the 50th anniversary Bross Award and has been chosen by the Religious Book Club as its monthly selection for December. Dr. Rall, who teaches doctrine at Garrett Institute in Chicago, is one of the distinguished American Methodist theologians, and his book shows wide acquaintance with contempo-

EDITOR'S QUEST

A MEMOIR OF
FREDERIC COOK MOREHOUSE

By the

Rt. Rev. Bertrand Stevens, D.D.

*A Review From
The Episcopal S.S. Magazine*

It is meet that a biography of Frederic Cook Morehouse should be written. Few laymen of his day did more for the Church and carried more weight in her councils than he did. Whether as Editor of *The Living Church*, where his influence was possibly widest, or as a member of the General Convention and of the National Council, Mr. Morehouse gave himself unreservedly to the work of the Church which he so dearly loved. And Bishop Stevens has been most happy in his story of that life. He makes one realize the contribution of Morehouse to the growth of the Church, and gives us an insight into intense devotion to our Blessed Lord which underlay the whole of that life.

He was definitely a Catholic Churchman yet when after many years of faithful service in General Convention he was unable to attend the meeting in Denver in 1931 Mr. Roswell Page, the great layman from Virginia and a leader of the Low Church group cried out on the floor of the House of Deputies. "Mr. President! I have just learned that Mr. Morehouse is ill and will not be able to attend this Convention, and I move that the secretary be instructed to send him a telegram of sympathy. I have never agreed with him in my life, but I love him."

No words could better express the effect of Morehouse upon his fellows. No one who cares at all for the story of the Church during the last third of a century should fail to read this Memoir. It is a splendid piece of work, not only as to Frederic Morehouse but as to the Church of recent years.

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rary thought, as well as a certain sensitivity to historic theology. Indeed, one might say, he has given us one of the most satisfactory statements of a relatively conservative liberal Protestant Christianity (if all of this is not a contradiction in terms!) that we possess. For that reason, if for no other, it will be of interest; although one ought to go on to say that the book does not possess that theological acumen and thoroughness which an earlier Bross book showed—namely, Dr. Macintosh's *Reasonableness of the Christian Religion*.

The survey begins with a discussion of the nature and function of religion (in which, we feel, insufficient stress is laid on the side of "worship" or "awe"), goes on to discuss the nature of Christianity itself (along lines very largely ethical in emphasis, although stressing the centrality of Jesus as divine and human), continues with a section on the modern scientific, philosophical, and sociological scene (an excellent summary), and concludes with the treatment of problems of faith (including the place of history, the Christian ethic, and a chapter on the problem of evil). The whole hangs together very satisfactorily, if one grants the predominantly prophetic, ethical strain. Christianity as we understand it, however—that is, the cult-creed-conduct trinity of Catholic Christianity—hardly comes within the purview of the author. For that reason, we attempt no critical discussion, since such a discussion would involve an analysis of almost every page and paragraph.

We hope, nevertheless, that many will read this thoroughly honest and careful statement of the best of liberal American (and therefore unduly simplified) Protestant thought. But we wish that a careful scholar like Dr. Rall would not call Catholicism "sacramentarian"; historically this is exactly the opposite of "sacramentalist," which is what he wants to say!

W. NORMAN PITTINGER.

Early Church History

CHRISTIANITY AND CLASSICAL CULTURE:
A STUDY OF THOUGHT AND ACTION
FROM AUGUSTUS TO AUGUSTINE. By
Charles Norris Cochrane. Oxford. Pp.
x-522. \$8.00.

Many books have been written on the transition from Greco-Roman paganism to Christianity in the ancient world. Mr. Cochrane does himself some injustice by a title which suggests that he has produced one more general sketch of that subject. His subject is more specific, and his interests are rather broader than his title implies. As a valuable footnote points out (page 117), he is not satisfied with either the traditional concentration on personalities in history, or the current assumption that generalized economic and political factors control the actions of men. We must instead look deeper for an understanding of the nature of historical action, and that will lead us into philosophy. What he is concerned with in this book is the philosophy (what some of our contemporaries would call the *Weltanschauung*, and others the ideology) of the Roman State, and its clash

with the rival philosophy of human action implied in the Christian Faith.

Four chapters are devoted to the ideals of imperial Rome. Their roots were diverse. The bourgeois liberalism to which Cicero gave a frank and Vergil a poetic expression saw the State as the protector of the rights of property. The tradition of the Greek city-State saw the government rather as the organ of the common life; and the bearer of that tradition was the autocrat who could claim to be the real expression of the common will. In a genuine sense Rome was a mystical body of which the Emperor was the head. In the second century this Roman system was most splendid, but the troubles were beginning which were to lead to the imperial crisis of the third. Cochrane sees the cause of this not in any of its immediate reasons, but in the spiritual weakness which made the Empire afraid to face its real problems. The great structure of its common life had no purpose outside its own maintenance, and hence (as the haunting idea of fate in Roman philosophy shows) its best men were prey to the fear of the unknown.

The Empire, in search of a faith by which its existence might be justified, seized on Christianity and attempted to use it for that purpose. This is the problem of fourth century history as Cochrane expounds it in the second and central section of his book. The Church had seen its Kingdom as one not of this world, in contrast with the very secular if not diabolical earthly kingdom, although that too had its place in divine Providence. Under Constantine the effort was made to unify the two. The imperial dream of permanent peace on earth would be actualized by harnessing to its service the forces of the Kingdom of God. Half-consciously, each side rebelled. The Church accepted patronage, perhaps too easily, but balked when it meant control and heresy. Julian tried to revive the old imperial ideal, with neo-Platonism instead of Christianity for its spiritual dynamic, and his failure showed the bankruptcy of paganism.

After 363 the Empire was in a state of siege. Once the preserver of the common life, now it had to subordinate every aspect of life to its own preservation. The result was the unhappy servile State later pictured in the Theodosian Code. After the failure of official Arianism, Theodosius I tried to make Catholic Christianity the supporting religion of this military empire. But it was not adapted for the purpose. In 395 Theodosius died, and in 410 the Goths were in Rome. As Cochrane summarizes, the "emperors and Churchmen of the fourth century . . . failed to arrive at anything like a permanent solution of the problem of the two societies. It might, indeed, be asserted that, by bringing to a focus the issue between them, they precipitated the downfall of the ancient world."

As the Roman State collapsed, a Christian ideal of society was being formed, destined to be one of the chief factors in the rise of the modern nations. To this the last third of the book is devoted. The fathers of the Church rescued what was worth saving from the shipwreck of Romanitas. The Trinitarian theology of

thanasius restored personality to its important place, when neo-Platonism was denying it to God and the Empire destroying it in man. Ambrose Christianized the old Roman standards of character and duty; Augustine did a similar task for philosophy. In a chapter entitled "Nostra Philosophia: the Discovery of Personality," Cochrane finds the heart of Augustine's teaching in the doctrine of the real personality of God and man. From this flows the doctrine of grace, and on another side the interpretation of history of which the *De Civitate Dei* is the great expression. Where pagan historians sooner or later came to fate or chance as the ultimate meaning of history (in contrast to modern pagans, liberal or Marxist, who have preserved the Christian hope of the millennium detached from its theological setting), for Augustine, history is the unfolding of God's purpose for men. Its main center is the divine commonwealth, the *Civitas Dei*. But in relation to that, the State could find a ground for its existence which paganism, even when it deified the State, was unable to provide.

There Cochrane abruptly ends this really important book. Its three sections make contributions of great value to our grasp of the ideas of the early Empire, the history of the fourth century, and the philosophy, ethics, and political thought of the Fathers. Historians will find many subjects illuminated in the course of the majestic marshalling of facts which has been barely outlined here. (It would be useless here to comment on the occasional details which are open to question, as some must be in any work so extensive, such as the confusion on page 514 between Augustine's ideas of heaven and the millennium.) And theologians and Churchmen will find the material here gathered a useful starting-point in their consideration of the urgent questions which Cochrane, as historian, carefully avoids.

EDWARD ROCHIE HARDY JR.

Dr. Goodspeed on Democracy

THE FOUR PILLARS OF DEMOCRACY. Edgar J. Goodspeed. Harpers. Pp. 148. \$1.75.

This popularly written book is an attempt to bring together the values of science, humanism, society, and religion in a faith that would sustain modern man. Such a faith would obviously enough make it possible for democracy to wage its battle against tyranny more easily. Dr. Goodspeed emphasizes the humility of the true scientist, his patience and dedication to the truth.

The chapter on humanism is directed mainly at the truly horrifying vulgarity of all sorts which is cropping up in this country. "Humanism is the realm into which man likes to advance, whether as a race or as an individual, as soon as his immediate physical needs are satisfied." Man's dignity depends in no small part on what he makes of this realm—for Minsky's and the Metropolitan are both there. Taste, propriety, loyalty, dignity, and beauty are those small things which in our daily living form a greater democrat.

The chapter on society concerns itself

with a healthy faith in humanity as capable of social organization to solve its problems. Evil in any very virulent form escapes more or less unnoticed, and the chapter is weak because of that. Religion asks why and whither?

Thus it may be that the synthesis of our day is with religion. There is an excellent piece of understatement for Catholics in this chapter: "The Lord's Supper and Christian Baptism are ancient forms of religious dramatization, and they are still very powerful ones."

The general tone of the book is well conveyed in a concluding remark: "The modern man of religion feels only a great gratitude for the results of science, a great delight in the achievements of music, art, and letters, and a great deal of zeal for the increasing welfare of his fellow men in organized society."

ROBERT L. CLAYTON.

A Book on the Psalms

TOWARDS LOVING THE PSALMS. By C. C. Martindale, S.J. Sheed and Ward. Pp. xii-308. \$2.00.

This book falls into two parts; first, a number of essays on such subjects as the Psalmists' approach to nature, human nature, conscience. These are introductory to the second part which is a series of meditations suggested by certain verses in the Psalms.

The author's critical position is conservative and can only be maintained by special pleading, such as that in his discussion of Messianism on pages 70 ff. But if allowance is made for this kind of thing, the book will be found extraordinarily stimulating, filled with fresh and penetrating comment relating the psalter to the life of today. For this reason it is to be hoped that it will be widely used.

CUTHBERT A. SIMPSON.

Catholic Religion

THE MEANING OF CHURCHMANSHIP. By Kenneth Mackenzie, Bishop of Brechin. Mowbray. Imported by Morehouse-Gorham. Pp. 191. \$2.40.

This well-written introduction to the practice of the Catholic religion begins with a definition of religion as "attention to God," and then deals with God's revelation in Christ and the Spirit, and with the Church as the means and sphere of our life with God. Six brief chapters summarize the spread of the Church and outline its main divisions, as between East and West, and between Roman Catholics, Anglicans, and Protestants.

The historical outlook is mainly British, but that outlook does include the main American religious bodies as well; and it is always useful to have another blow struck at the familiar story about Henry VIII. As might be expected from a Scottish bishop, the author's sketch of the Anglican communion includes a graceful reference to Bishop Seabury in connection with the American Church. The last half of the book discusses the Sacraments, Prayer, Worship, and Church Order. The list of days of



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abstinence is Scottish, slightly different from ours. Most of these chapters say important things briefly and intelligently; one might mention especially those on Private Prayer and Rule of Life. (A more explicit treatment of Grace, which is really the common topic of this section, might have been useful.)

The book is not aimed mainly at either the unbeliever or the convinced Churchman. It tries to explain things to those who are at least open-minded about religion in general, and at least curious as to whether Catholicism in particular "has something," in this confused world. It should be found valuable for that class, for the instruction of inquirers, and as a review of Church principles for those already "of the household of faith."

EDWARD ROCHIE HARDY JR.

Christian Theology Today

A PREFACE TO CHRISTIAN THEOLOGY. By John A. Mackay. Macmillan. Pp. x-187. \$2.00.

The president of the Princeton Theological Seminary, a noted Presbyterian institution headed by a distinguished Scottish educator, has given us a popularly written volume in which he discusses the contemporary attitudes and problems which both necessitate and "condition" theological work. Two attitudes are contrasted: the speculative, disinterested "balcony" way; the "peregrinal," participating approach—the latter, which is linked with German existential philosophy, is the only correct manner of understanding man's dilemma. The problems of our age are the problems of a confused, faith-seeking, wearied generation, sick of egocentricity and desiring some greater loyalty in which self may be lost in order that it be found. Into this scheme, Christian theology comes with an intellectually robust faith, articulated to cover all of life, conveyed by the Body of Christ, and essential for any recovery of balance, sanity, and moral power.

While this book is written from a relatively conservative Protestant standpoint, it is well worth reading even by those whose position is different. The style of writing is rather homiletic, perhaps even strainedly so; but for Dr. Mackay's purposes this is doubtless justified.

W. NORMAN PITTENGER.

A Book From Scotland

PERSONS AND IDEALS. By William Malcolm Macgregor. Scribners. \$1.50.

A collection of reminiscences, essays, and addresses by the former principal of Trinity College, Glasgow. Only a member of the Kirk will savor them fully but the sketches of Denney, A. B. Bruce, and others will appeal more widely, as will some of the other studies. And on page 118 is a sentence well worth quoting: "Evangelicalism, which has been the glory of our Scottish religious history, needs today to be enriched by a new insistence on 'the Holy Catholic Church which is the fellowship of good men.'" B.S.E.

NEW YORK

It is the Church's Duty to Oppose This Evil Thing Openly"

More than 500 men and women attended the dinner given by the Church Club of New York at the Waldorf-Astoria on February 4th, in honor of Bishop Manning's 20th anniversary as Bishop of New York and the 50th anniversary of his ordination to the priesthood. At the speakers' table, besides Bishop Manning, were Bishop Gilbert, Suffragan of New York; William J. Sims, president of the Church Club; the Hon. Thomas E. Dewey, District Attorney of New York County; the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary; the Very Rev. Dr. James Pernet DeWolfe, dean of the Cathedral of St. John the Divine; the Rev. William E. Sprenger, newly-appointed head of the New York Episcopal City Mission Society; G. Forrest Butterworth, the new chancellor of the diocese of New York; Richard H. Mansfield, the new treasurer; Richard M. Pott, former treasurer and now assistant treasurer; and Frank Lyon Polk, representing the trustees of the Cathedral of St. John the Divine. Other distinguished persons present were Judge Samuel Seabury, Judge Philip J. McCook, Mrs. V. G. Simkhovitch, the Hon. Frances Perkins, and the Rev. Dr. Samuel Trexler.

Mr. Sims acted as toastmaster. He made an opening speech that aroused frequent applause, relating the outstanding achievements of Bishop Manning's career. When, at the end, Mr. Sims expressed the hope that for many more years Bishop Manning would be the active leader of the diocese of New York and the Church at large, there was prolonged applause.

Bishop Manning began his speech by quoting the remark of retired Bishop Johnson of Colorado, saying:

"Bishop Irving Johnson says that bishops fall into two classes, the tired and the retired. At present I do not belong to either of these classes."

INCREDIBLY EVIL POWER

The Bishop then went on to speak of the events which have occurred in the course of the 50 years of his ministry, ecclesiastical and civic, national and international. He said: "At this great representative gathering of the clergy and people of our diocese, I must say a few words as to the supreme world issues which now confront us in this land. We are facing at this time the greatest moral and spiritual crisis this world has ever known. Never in the history of civilization have the issues at stake been so fundamental and so crucial. A power of almost incredible evil has arisen in this world, a power which seeks to extinguish the light of human liberty, of free thought, and of human progress, a power which seeks to enslave not only the bodies but the minds and the souls of men and which proclaims its wicked purposes both by its words and by its deeds of cruelty and inhumanity. This wicked and evil power glories in racial hatred and

persecution, it proclaims falsehood, treachery, and force as its chosen instruments and claims the right to rule by brutal aggression and by ruthless tyranny.

"I ask how can anyone dare to stand up in this land and say that it makes little difference whether Hitlerism prevails or whether democracy prevails in this world conflict? No matter how sincere he may be, anyone who holds that view shows almost unbelievable moral and spiritual blindness.

NEUTRALITY IMMORAL

"Speaking as an American, as a Christian, and as a bishop of the Christian Church, I say that we cannot be neutral in this conflict without the loss of our own moral ideals and of our own souls. I say that it is the duty of all Churches, all believers in God, all true Americans, to oppose this evil thing openly and with our whole strength and that it is the duty of the leaders of all Churches to call upon their people not only to pray for peace—that is not enough, that might mean a false peace, a peace of supine surrender to evil—but to pray for a true peace, a peace with right and liberty and justice for the sake of all mankind.

"I pray that our Senators and Representatives in Washington may speedily end their discussions and give our utmost and unlimited aid to the people of Great Britain in their heroic struggle for all that we hold sacred in human life before it is too late. I say that while there are dangers in doing this, the dangers in not doing it, or in delaying it, are immeasurably and tragically greater. Every day's delay is weakening Great Britain in her mighty struggle.

"I hold that as Christians and as Americans our prayer must be, and with our prayer our action, that the totalitarian aggressors may be completely, decisively, and speedily defeated, that France and the other nations now brutally enslaved may be liberated and restored to their freedom and their rights and that peace—a just and magnanimous and Christian peace—may open the way to a world order, truer, nobler, more Christian than any we have yet known. And that new order must be based on the revelation given to mankind in our Lord Jesus Christ, the one true Light and the only sufficient Saviour of the world.

ENGLISH-SPEAKING PEOPLES

"In the light of these present fearful experiences the English-speaking peoples, our own great nation among them, must come into still closer union and fellowship, not for their own selfish advantage, but to lead the way towards a free federal union of all the nations, based upon the teaching of Christ, with peace and brotherhood and economic justice for all.

"I close by reasserting that the only sufficient foundation for such a world brotherhood is revealed religion, the religion given to this world in our Lord and Saviour Jesus Christ. A religion of mere humanitarianism, of vague emotionalism, or of semi-rationalistic intellectualism has no real power in the lives of men. That

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merely humanitarian religion has been fully tried and has failed. What we need now is not cold intellectualism but faith, faith in God and in Christ and in the great spiritual realities declared to us and to all the world in the Scriptures, in the Christian Creed, and in the teaching through all the ages of the Holy, Catholic, and Apostolic Church."

Seldom has there been on such an occasion as this such applause as followed the Bishop's speech. He carried the entire assembly with him.

CALIFORNIA

Dr. Wright to Assume Duties as Dean of San Francisco Cathedral

The Rev. Dr. Thomas H. Wright has presented his resignation as rector of Robert E. Lee Memorial Church at Lexington, Va., and will leave on March 16th for California to assume his duties as dean of San Francisco's Grace Cathedral. Mrs. Wright and their son, Thomas jr., will move to California in July.

Dr. Wright, a graduate of the University of the South and Virginia Theological Seminary, was ordained in 1929. Since then he has served as chaplain at the University of North Carolina, Virginia Military Institute, and Washington and Lee University.

He attended the World Christian Student federation meeting in the Netherlands in 1932 as United States representative.

Dr. Wright has served as regional director of the Forward Movement commission; chairman of the provincial commission on college work; a member of the executive board of the diocese of southwestern Virginia; a member of the board of examining chaplains; and a trustee of the University of the South.

ARKANSAS

Presiding Bishop Welcomed by Governor Adkins

The Presiding Bishop was officially welcomed to Arkansas by Governor Homer M. Adkins of Arkansas, at a joint service of the diocesan convention and woman's auxiliary, meeting at St. Luke's Church, Hot Springs, January 29th and 30th. Governor Adkins presented Bishop Tucker with a book containing the life story of Albert Pike, one of the pioneers who developed the state of Arkansas.

During his visit, the Presiding Bishop outlined the plans for the Forward Movement.

In his address to the convention, Bishop Mitchell of Arkansas denounced "international gangsters" and declared there must be "no compromise under the euphemistic title of 'negotiated peace.'"

The convention voted to observe Quinquagesima Sunday as a day for a diocese-wide appeal for aid to British missions. The offering received at the opening service, over \$100, was devoted to this purpose.

A complete revision of the canons of the diocese was adopted. Notable among the

changes was that giving the Negro convocation representation in the convention by granting the Negroes the right to elect one clerical and three lay members.

ELECTIONS

The election of officers and delegates to the provincial synod resulted as follows: The Rev. F. D. Daley and the Rev. C. D. Lathrop replaced the Rev. C. P. Lewis and the Rev. G. L. Stowell on the standing committee. The Rev. C. P. Lewis and the Rev. R. L. Baird replaced the Rev. C. D. Lathrop and the Rev. Dr. W. P. Witsell, on the executive council; J. D. Barlow and Frank Pape replaced F. N. Burke and Humes Hamilton on the executive council. Other officers were reelected.

Delegates to the provincial synod are the Rev. Messrs. W. P. Witsell, C. C. Burke, Harry Wintermyer, T. P. Devlin, George L. Stowell, R. L. Baird; Messrs. H. H. Rightor jr., C. L. Rogers, G. M. Wooten, L. N. Frazier, C. L. Polk, and L. Garrett.

Officers of the Woman's Auxiliary were reelected. The committee appointed by Bishop Mitchell for the Forward Movement in the diocese were the Rev. F. D. Daley, the Rev. C. P. Lewis, and the Rev. T. P. Devlin.

CHICAGO

Missions Granted Parish Status

Delegates to the convention of the diocese of Chicago received encouraging news of progress within the Church, on February 5th, the second day of the convention, when it was announced that three missions in the city proper had been granted full parish status.

The three churches were the Church of the Messiah, the Rev. Rex Wilkes, rector; St. Edmunds', the Rev. Samuel J. Martin, rector; and St. Thomas', the Rev. W. B. Sutherland jr., rector. The last two are Colored congregations.

The announcement was a highlight of the day's business session, which also included the election of various committees and members of diocesan organizations.

ELECTIONS

Standing committee: Clerical, H. L. Bowen, Harold Holt, E. S. White; lay, S. A. Cushman, R. I. Randolph, Clark Kuebler.

Diocesan council: Clerical, G. E. Brant, F. H. O. Bowman, D. E. Gibson, Joseph Minnis; lay, W. S. Underwood, G. A. Mason, A. S. Hibbard, David Pearson.

Deputies to the provincial synod: Clerical, R. E. Carr, G. W. Ridgeway, W. J. Wyckoff, J. F. Plummer; lay, G. E. Hutchinson, G. S. Harris, R. B. Starek, W. A. Schneider.

OHIO

General Convention Plans

Progressing, Host Diocese Hears

"Denominationalism is one of the worst forms of group selfishness to be found in this modern world. If Christianity is to prepare for peace in the time of war, Christians must be limited by no barrier of race or nationality, but must have a love as wide as God's own," said the Presiding Bishop, addressing 500 persons at a dinner closing the convention of Ohio held in Cleveland on February 4th.

The Presiding Bishop came as the guest of the convention, to set forth the Forward Movement program for a deepened devotion on the part of Church members, an effort to restore to activity lapsed com-

unicants, to reach the unchurched population of America, and an advance of the foreign missionary program of the Church. One of the highlights of the convention was the presentation by William G. Mather, chairman of a special committee appointed by the Bishop to consider advisability of inviting the General Convention to meet in Cleveland in 1943. Mr. Mather presented a favorable report stating that a considerable amount of funds necessary to bring the convention had been already pledged and paid. He also stated that the city of Cleveland would place at the disposal of the convention the splendid Municipal Auditorium which will house all the apartments of the Convention under one roof. The Presiding Bishop officially accepted the invitation, and Cleveland is thus designated as the next meeting-place of the General Convention.

Bishop Tucker of Ohio, in his annual address, told of real progress during the year. Baptisms, confirmations, parish improvements, increases in financial support were recorded in department reports. The amount paid by the diocese to the General Church was increased, and in addition it was reported that the special missionary projects had been carried out in the missionary field of the Church as well as within the diocese.

ELECTIONS

W. G. Mather, treasurer; the Rev. P. R. Ivanack, secretary; and I. P. Bolton, a member of the board of trustees.
Standing committee: the Rev. Dr. W. F. Tunks, B. Redhead, J. R. Stalker, and B. Z. Stambaugh; laymen, W. G. Mather, L. H. Norton, F. Denison, and E. W. Palmer.
Delegates to provincial synod: Clerical, P. R. Ivanack, George Selway, Benedict Williams, G. Hargate; laymen, C. C. Cowin, T. P. Goodbody, J. B. Root, and Charles Lohiser.

TEXAS

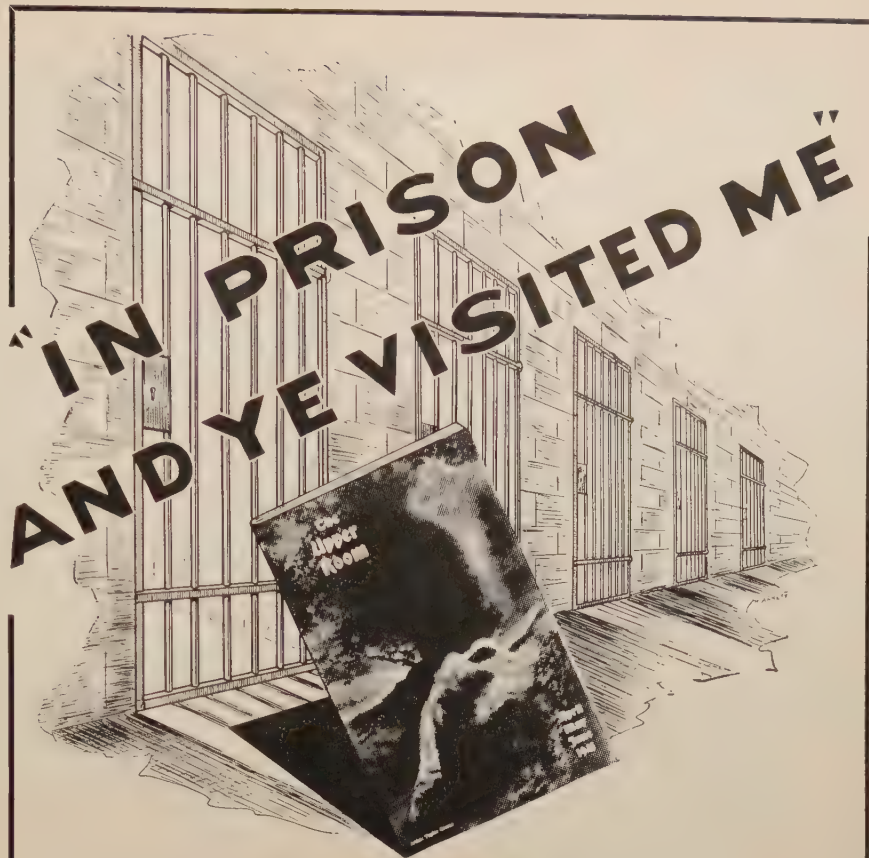
Council Authorizes Establishment of a Pro-Cathedral

After considering the matter pro and con for about 10 years, the council of the diocese of Texas has adopted a canon authorizing the Bishop of the diocese to name a pro-cathedral. The only church in the diocese which has ever made overtures in this direction is Christ Church, Houston, where Bishop Quin of Texas has had his offices for over 10 years.

Because the Bishop also lives in Houston, which is the largest city in the diocese of Texas, and because Christ Church, Houston, is the oldest of the large churches in Texas, it is highly probable that if and when a pro-cathedral is named, it will be historic Christ Church of which the Rev. John E. Hines, formerly of Augusta, Ga., has recently become rector. This canon relative to the pro-cathedral was adopted at the annual council of the diocese of Texas recently convened in Trinity Church, Houston.

NEW DIOCESAN SEAL

A Commission on a new diocesan seal, headed by Dr. W. J. Battle of the University of Texas, presented its report with a recommended new seal, which was ac-



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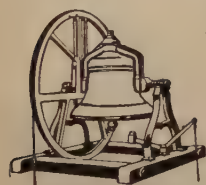
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cepted by the council. The change was, in the words of Dr. Battle, due to "the lack of pleasure derived from looking at the old one."

In his address to the council Bishop Quin stressed the necessity for the spiritual emphasis as well as the building of armed forces for national defense.

Three parishes and two missions were received into union with the council: Parishes, St. George's, Texas City; St. James', Houston; and St. Mark's, Houston, a congregation only one year old; missions: St. Thomas', College Station, Tex.; and Trinity Church, Anahuac.

ELECTIONS

Secretary, Rev. L. T. DeForest; treasurer, H. M. Wilkins; registrar, Rev. L. Brown; chancellor, S. S. McClendon jr.; assistant chancellor, T. D. McGown; standing committee: Rev. E. H. Gibson, Rev. G. F. Cameron, Rev. S. M. Bird, Dr. J. M. Tribble, T. P. Buffington, R. W. Franklin, trustee of the Church Corporation. Deans of convocation: Rev. Messrs. L. L. Brown, C. A. Sumners, Aubrey Maxted, Morris Elliott, W. Bright-Davies.

Delegates to the provincial synod: Clerical, J. T. Bagby, G. M. Reese, Roscoe Hauser, C. A. Sumners; lay, J. M. Tribble, George Allen, T. P. Buffington, G. D. Wilson. Executive board: the Rev. E. V. Stires, the Rev. L. J. Plumley, A. M. Bowles, Fred Morse, and J. L. Dittert.

NORTH TEXAS

Enforced Vacation

After a physical examination in the clinic at Temple, Tex., Bishop Seaman of North Texas has departed on a month's vacation under orders of his physician. Bishop and Mrs. Seaman expect to spend the month traveling leisurely about the state of Texas.

LOUISIANA

Much Was Accomplished in a Short Time

The annual council of the diocese of Louisiana assembled for a day and a half, January 22d and 23d, and accomplished much in a short time, under the leadership of Bishop Jackson, who was presiding at his first council as diocesan. The meeting was held at the Church of the Good Shepherd in Lake Charles.

In his council address Bishop Jackson reported a total of 724 confirmations, two ordinations, and the establishment of a new mission. He also stressed the need of many more missions in rural sections and

appointed a committee of laymen to work out plans for the organization of a lay readers' league. Work is now being done in practically every college center in the diocese, and great emphasis will be placed on this type of work in the future. The field department reported that expectancies for the Church's program for 1941 had reached the sum of \$28,700, an increase of nearly \$6,000 over 1940.

The Rev. S. L. Vail, serving in his 22d year as secretary of the diocese, was elected president of the standing committee, succeeding the Rev. Dr. W. S. Slack. Committee members are the Rev. D. H. Wattlely, the Rev. G. M. Jones, Warren Kearny, A. G. Levy, and J. H. Percy. Paul Blum was elected custodian of securities, replacing H. E. Grice. The Rev. G. M. Jones was elected registrar, replacing the Rev. V. F. Garrett.

Delegates to provincial synod: Clerical, J. H. Alves, J. S. Ditchburn, G. M. Jones, S. B. Lines, G. F. Wharton, W. H. Nes; clerical alternates, P. P. Werlein, Skardon D'Aubert, H. S. Giere, I. B. Noland, D. H. Wattlely, E. F. Hayward; lay delegates, Warren Kearny, J. B. Shober, Henry Palfrey, J. H. Percy, F. H. G. Fry, Paul Winchester; lay alternates, G. W. Law, J. F. Faber, R. C. Jarreau, J. C. Flanagan, C. P. Gould, H. M. Robinson.

SPRINGFIELD

A Note of Optimism

A healthier financial condition than the diocese has known for many years was reported at the annual synod of Springfield, held on January 21st and 22d at St. Matthew's Church, Bloomington, Ill.

Echoing this note of optimism, the banquet speaker, the Rev. Richard G. Trelease, stated: "Encouragement is what is needed in the world today. Instead of everyone asking what is wrong with everything, why not talk about what is right with the world? God is right with the world; and truth is right with the world."

The Rev. R. T. Milligan was elected secretary of the diocese, to succeed the Rev. A. B. Cope; the Rev. J. R. McColl was appointed assistant secretary. Ernest Wilson was elected treasurer.

Appointed to bishop and council were: Clerical, T. A. Dixon, H. L. Miller, R. M. Gunn, R. T. Milligan, Jerry Wallace; lay, C. M. Hathaway.

Forward in Service committee: Bishop White of Springfield; the Rev. Messrs. H. L. Miller, J. W. Zulch, G. S. Reddick, Jerry Wallace, and W. F. Thomas; C. M. Hathaway; and the president of the Woman's Auxiliary.

SAN JOAQUIN

Mar Shimun XXIII was the

Special Guest of the Convocation

Special guest of the annual convocation of the district of San Joaquin, January 22d and 23d, was Mar Shimun XXIII, 119th Patriarch of the Assyrian Church. The Patriarch pronounced the benediction in Aramaic at the opening service and spoke briefly at the convocation dinner. The convocation met in St. James' Cathedral, Fresno.

Elected delegates to the provincial synod meeting in Portland, Ore., on May 13th were: Clerical, J. M. Malloch, G. F. Pratt, A. L. Walters; lay, Chester Cree, Col. B. C. Allin, Leslie Grooms; clerical alternates, D. G. Porteous, W. E. Patrick, E. A. Shapland; lay alternates, H. W. Kelley, Ben Johnson, Richard Goode.

The Rev. A. L. Walters was reelected secretary; and the Rev. G. F. Pratt and G. A. Gow were elected to the executive council.

DEATHS

Herbert H. Mitchell, Priest

The Rev. Herbert H. Mitchell, retired priest of the diocese of Oregon, died January 30th at Grants Pass, Ore. Funeral services were held on the afternoon of February 1st, at St. Luke's Church, Grants Pass. The Rev. Ernest Bartlam officiated assisted by the Rev. Philip Nelson.

Fr. Mitchell was born in England in 1866 and was educated at Oxford. He served for eight years as chaplain in the Royal Navy and came to this country in 1904, serving first in the diocese of Springfield, where he was rector of Trinity Church, Jacksonville, Ill. He served in the state of Washington and later in Idaho, where he was vicar of St. Mark's Church, Moscow, and student chaplain at the University of Idaho.

Fr. Mitchell was active in the affairs of the district of Idaho and attended the 1928 General Convention as deputy from that district. He transferred to the diocese of Oregon in 1932 and became vicar of St. Luke's, Grants Pass, where he lived until his death. For a number of years he also provided services at Trinity Church, Ashland, Ore. He retired from active service in the summer of 1938.

George B. Nicholson, Priest

The Rev. Dr. George Bruce Nicholson, 77, rector-emeritus of Emmanuel Church, Somerville, Mass., died on January 4th at the home of his daughter, Mrs. Stephen G. Bean of Wilmington, Del. Dr. Nicholson was active in the ministry for nearly 45 years before his retirement in 1934.

During the earlier years of his life, he served St. Paul's Church, Fort Fairfield, Me., and was in charge of mission churches at Caribou and Limestone. He was at the same time superintendent of schools and

regional director of the Maine music festival. For 17 years after 1900 he served St. Mark's Church, Waterville, Me. Later he was canon of St. Luke's Cathedral and was elected four times as a deputy to General Convention. For a number of years he edited the *Northeast*, the Maine diocesan publication. He went to Emmanuel Church, Somerville, in 1917.

Dr. Nicholson was a member of the Massachusetts Catholic Club, a past president of the Confraternity of the Blessed Sacrament, and was active in the Masons, Odd Fellows, and Knights of Pythias.

He is also survived by his granddaughter, Mrs. Francis P. Delaney, and by a great-granddaughter, Frances S. Delaney. Bishop Sherrill of Massachusetts assisted by other clergy officiated at the Requiem Mass held at Emmanuel Church.

Roberts A. Seilhamer, Priest

The Rev. Roberts Alger Seilhamer, rector of St. Paul's Church, Pawtucket, R. I., died on January 18th in his 52d year. The funeral was held on January 22d, with Bishop Perry of Rhode Island; Bishop Bennett, Suffragan of Rhode Island; and the Rev. Messrs. Harold L. Hutton, Augustine McCormick, and Harold C. Whitmarsh officiating.

Mr. Seilhamer, who studied at the General Theological Seminary and at the Philadelphia Divinity School, served churches in Massachusetts and Rhode Island, and was active in many diocesan departments during his ministry. He was for a time President of the Northern District Sunday School Association, a member of the editorial board of the Rhode Island *Diocesan Record*, and associate secretary of the Field Department of the National Council. Mr. Seilhamer was also four times elected an alternate to General Convention.

He was married in 1911 to Miss Daisy Elizabeth Storm of Philadelphia.

Mrs. Milo Hudson Gates

Mrs. Milo Hudson Gates, the former Miss Pauline Gavit, widow of the late Very Rev. Dr. Milo Hudson Gates, dean of the Cathedral of St. John the Divine from 1929 until his death in 1939, died on February 5th, at her home in New York, at the age of 81 years.

Pauline Gavit was born in New York, the youngest daughter of the late John and Margaret Robinson Gavit. Mr. Gavit was president of the American Bank Note Company, and the family residence was on the site of the present Town Hall of New York on West Forty-third Street. She was married to Dr. Gates in 1892. They had no children.

During the 26 years when Dr. Gates was vicar of the Chapel of the Intercession, Trinity Parish, Mrs. Gates shared in his work and won the devoted love not only of the congregation of the Intercession but also of the whole diocese of New York. While her health permitted, the deanery of St. John the Divine was always open to the many friends of the dean and Mrs. Gates. In later years, Mrs. Gates was a semi-invalid and was obliged to curtail her activities.

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Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

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THE REV. FRANCIS W. BLACKWELDER, B.D.

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12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

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Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

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Park avenue and 51st street

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11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

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Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

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Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

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CHANGES

Appointments Accepted

ACKERSON, REV. ARTHUR MCKAY, rector of the Church of the Ascension, West Park, N. Y., and priest in charge of the Church of the Holy Trinity, Highland, N. Y.; to be rector of All Saints' Church, Atlantic City, N. J., effective March 1st. Address, All Saints' Rectory, 10 South Chelsea Avenue.

BATES, REV. CARROLL MCCLOSKEY, formerly priest in charge of St. Stephen's, Wissahickon, Philadelphia, is curate of St. Alban's, Olney, Philadelphia.

BEST, REV. CYRIL, who has served as curate at Grace Church, New Orleans, La., has been called as curate at All Saints' Church, Atlanta, Ga.

COLQUHOUN, REV. J. ROSS, formerly priest in charge of St. Matthew's, Chatfield, Minn., is rector of St. John's, Mankato, Minn., and priest in charge of All Angels', Lake Crystal, and the Church of the Nativity, Wells. Address, Mankato, Minn.

CRAGG, REV. JOHN AUBREY, formerly priest in charge of Holy Trinity Mission, Lansdale, Pa.; to be rector of All Saints' Church, Crescentville, Philadelphia.

DOYLE, REV. WILLIS R., formerly vicar of Christ Church, Berwick, Pa., is priest in charge of St. Paul's Church, Bloomsburg, Pa. Address, 125 East Main Street, Bloomsburg, Pa.

DREW, REV. FREDERICK J., formerly rector of Grace Church, Defiance; St. Paul's, Hicksville; and priest in charge of St. John's, Napoleon, Ohio; to be rector of Trinity Church, Alliance, Ohio, effective February 15th. Address, 147 West Grant Street, Alliance, Ohio.

FRASER, REV. DUNCAN, formerly assistant of the Church of the Epiphany, Washington; to minister at the Cathedral of St. John, Providence, R. I., effective March 1st. Address, 271 North Main Street, Providence, R. I.

FRAZIER, REV. ROBERT P., archdeacon of Wyoming and vicar of Park County Missions, with residence at Cody, Wyo.; to be rector of St. Peter's Church, Salisbury, Md., and to be in residence by February 26th.

GILBERT, REV. GEORGE B. JR., formerly priest in charge of St. Paul's, Pipestone, Minn.; to be priest in charge of the Church of the Holy Communion, St. Peter, Minn.; the Church of the Transfiguration, Belle Plaine; St. Jude's, Henderson; St. John's, Le Sueur; and St. Paul's, Le Center, effective February 16th. Address, St. Peter, Minn.

JOHNSON, REV. MOORHOUSE LINDLEY, formerly curate of St. Alban's, Olney, Philadelphia; to be vicar of the Nativity Chapel, Germantown, Philadelphia, effective February 23d. Address, 2101 Sixty-fifth Avenue, Philadelphia.

MOHR, REV. EDWARD J., assistant of Grace Church, Plainfield, N. J.; to be rector of All Saints' Church, Redding, Calif., effective March 1st. Address, Redding, Calif.

MOREL, REV. GEORGE, deacon, instructor at the Church Divinity School of the Pacific; to be minister in charge of St. John's Church, Petaluma, Calif., effective February 15th.

OAKES, REV. GEORGE B., formerly rector of Ascension Church, Salida, Colo.; to be rector of Christ Church, Canon City, Colo., effective February 26th. Address, Canon City, Colo.

ROWLAND, REV. ARTHUR P., non-parochial priest in the diocese of Minnesota and recently locum tenens at Holy Trinity Church, Minneapolis, is now rector of the Church of the Redeemer, Superior, Wis., effective February 20th. Address, 1821 East Fourth Street.

SHAFFER, REV. FRANK L., formerly curate of the Church of Our Saviour, Akron, Ohio; to be rector of Grace Parish, Defiance, and St. John's, Napoleon, Ohio, effective February 23d. Address, Grace Church, Defiance, Ohio.

TODD, REV. HENRY BALDWIN, formerly of Trinity Church, Waterbury, Conn., has been engaged for supply services at All Saints' Church, Elizabeth, N. J.

TUTON, REV. JOHN WALTER, formerly assistant of Emmanuel Church, Baltimore, is rector of St. John's Church, Mt. Washington, Baltimore. Address, 1702 South Road, Mt. Washington, Baltimore.

WEST, REV. HAMILTON, formerly student chaplain of the University of Florida, Gainesville, Fla.; to be rector of St. Paul's Church, Augusta, Ga., effective February 15th. Address, St. Paul's Church, Augusta, Ga.

WILLIAMS, REV. HEDLEY JAMES, formerly rector of Trinity Church, Northport, L. I., New York; to be rector of St. John's Church, Ft. Hamilton, Brooklyn, effective February 16th. Address, 9818 Ft. Hamilton Parkway, Brooklyn.

Resignations

MAYO, REV. J. ALVIN, as rector of St. Andrew's parish, Cleveland.

STRYKER, LEONARD W. S., rector of St. John's Church, Youngstown, Ohio, effective February 1st. Residence in Connecticut.

Ordinations

PRIESTS

ATLANTA—CANON ROBERT LITTLEFIELD CRANDALL of the Cathedral of St. Philip, Atlanta, Ga., was ordained to the priesthood on February 6th by Bishop Mikell of Atlanta, at St. Timothy's Church, Kirkwood, Ga. The Very Rev. Dr. Alexander C. Zabriskie, dean of the Virginia Theological Seminary, preached the sermon; and the

CHURCH SERVICES

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Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

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Died

CRUMP, Deaconess EVA HAMMITT, died at St. Luke's Hospital, New York, on January 27, 1941. Funeral service at Trinity Church, Ossining, N. Y., and interment at Dale cemetery, Ossining.

Resolution

BUTLER, FANNY M.—At the annual meeting of St. Mark's Congregation, Mauch Chunk, Pa., the following was ordered spread upon the minutes, conveyed to the family, and published:

That in the death of our friend and co-worker there is in all our hearts a sense of loss that cannot be put into words. In all matters of parochial importance we have looked to her as a counselor and depended upon her wise judgment. Trained as she had been from childhood days in love and reverence for the Church, she seemed to know instinctively the things best suited to promote its growth and establish most surely its venerable foundations. She was an exemplar of the true Christian spirit in all affairs of life.

Bowing submissively to the will of God, we offer to the family heartfelt sympathy and join with them in thankful remembrance of a noble life.

HARRY L. POST, Secretary.

KUYKENDALL, BENJAMIN—Whereas it hath pleased Almighty God to call Benjamin Kuykendall, Esquire, into the Church at Rest,

And whereas Benjamin Kuykendall, Esquire, was for many years an active and loyal member of this parish, faithful in his duties as a vestryman, conscientious and far sighted in his service as senior warden, and an outstanding Churchman in all things,

We, the Vestry of Christ's Church, Towanda, united in our sorrow at his passing, and giving thanks to Our Father for his inspiring example, resolve to take this opportunity to express our appreciation for his invaluable services to the parish, and we hereby instruct the secretary to spread this Resolution upon the minutes, as a record and a memorial.

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CHANGES

Very Rev. Raimundo de Ovies, dean of the Cathedral of St. Philip, was the presenter.

The Rev. EDWARD HENDREE HARRISON, rector of Grace Church, Gainesville, was advanced to the priesthood by Bishop Mikell of Atlanta on January 25th in Grace Church, Gainesville, Ga. He was presented by the Rev. Duncan Hobart; the Rev. John Moore Walker preached the sermon.

BETHLEHEM—The Rev. ALEXANDER McD. RODGER was advanced to the priesthood by Bishop Sterrett of Bethlehem at St. Stephen's Church, Wilkes-Barre, Pa., on January 12th. He was presented by the Rev. G. M. Day; the sermon was preached by the Very Rev. Dr. Angus Dun, dean of the Episcopal Theological School. Mr. Rodger will continue as assistant at St. Stephen's Church.

WESTERN NORTH CAROLINA—The Rev. J. WALTER EDWARDS was advanced to the priesthood by Bishop Gribbin of Western North Carolina in Grace Church, Morganton, N. C., on December 22d. He was presented by the Rev. William S. Stoney; and the Bishop preached the sermon. St. Cyprian's Mission, Lincolnton, and St. Stephen's Mission, Morganton, are under Mr. Edwards' care.

PARISH LIFE

ADVERTISING

Parishioner Plans Campaign to Reach Nominal Members

An advertising man in St. Mark's Church, West Orange, N. J., has helped his rector, the Rev. Harold G. Willis, to plan three pre-Lenten leaflets addressed to nominal members of the parish.

Some of the interesting phrases and slogans in these leaflets were: "The strangest thing about a church is that those who need it least use it most." "You were carried to church when you were baptized; you will be carried in again when you die. How about *walking* in during the interlude?"

One of the leaflets was entitled *Der Tag*. It read: "There will come a day, sure as you're alive, for each of us. Some people reach 'the day' almost every week in every parish: (The telephone rings—the rector hears a troubled voice) 'This is Mrs. X. You probably don't remember me, but I used to go to your church, and I'm in great trouble—my little girl is desperately ill. . . . Won't you come?'"

"What do you think about a relationship to God which only seeks Him in the day of trouble? Lent begins in three weeks! Won't you begin next Sunday?"

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